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Nihil Obstat,

M. J. O'CONNELL, C.M.

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Editorial Notes and Comments

MORNING PRAYERS AT SCHOOL

Before this coming vacation it might be well for teachers to investigate the attitudes and habits of their pupils and students relative to morning prayers. Without the school realizing it, boys and girls learn at an early age that the prayers said in school can take the place of morning prayers offered at the bedside. Such a conclusion on the part of children and youth is to be deplored. Without doubt, it is one of the reasons why innumerable Catholics "forget" morning prayers later in life. One of the purposes of Catholic education is to assist in the development of life habits. The question of morning prayers as a life habit should not be passed over lightly. Our high schools and colleges may consider the subject too thin in content for consideration in their curricula. Such, however, is not the case. The psychology and theology of prayer can furnish a body of content that will challenge even graduate students.

PUPIL ACTIVITY AND RELIGIOUS DEVELOPMENT

Child activity of the right sort should be a part of every program of religious development. In fact, activity on the part of the learner is an essential factor in learning. We

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feel, however, there is a recognition and a warning that should be sounded regularly to all those engaged in so-called activity programs. First of all, there are different kinds of activity. Praying the Mass and practice in consideration for others are the finest examples of learning through activity. On the other hand, the making of pictures, churches and altars, the representation of the sacraments with figures and objects, and the host of other things that the ingenious teacher can think of must result in specific values to the learner to justify their usage in the teaching of Religion. If these projects arouse interest, if they teach pupils to work together in justice and charity, if they result in exact knowledge in the living of Religion, then they are justified in the religion curriculum. Results, however, must be evaluated in terms of learning. Moreover, the work must be genuine pupil activity. Teachers must beware of trying to produce finished projects that will appeal to the pastor, the supervisor and visitors. It is much better to have a crude piece of work produced by a child than a finished object, the labor of the teacher.

FOR LOW INTELLIGENCE GROUPS

In every large Catholic school, elementary or secondary, boys and girls of low intelligence can easily be identified. Most of them manifest a defeatist attitude, the result of one failure after another. Few of them even hope for success. If the school is going to be of assistance to these children it is necessary that they be given work simple enough to be accomplished. Their confidence must be gained. They must learn to have faith in the teacher. Frequently these boys and girls of the low intelligence group are behavior problems in the school and outside of the school. For their religious and moral development alone they must become a

part of the life of the school. Those who are responsible for this work must remember that pupils of low intelligence seldom read well and are capable of very little attention. It is, therefore, imperative that such children come in contact with a teacher who is pleasant and unhurried, one who knows how to establish a quiet classroom and plan carefully each lesson. Class standards are impossible for these groups. The teacher must determine the standards of achievement for individuals and then hold to it as far as possible. Assignments must be definite. Each pupil must know exactly what he is to do, and the teacher must make sure he understands. Experiments have shown that pupils of low intelligence like home work. The teacher, therefore, should respect this desire, providing short simple assignments. Moreover, the teacher working with this group must utilize a variety of devices. Pupils of low intelligence learn more from doing than they do from books. A variety of learning devices keeps them interested in the work. Catholic education is sorely in need of a small army of Religion teachers who will work carefully, perseveringly and inquiringly at the problem of religion instruction for pupils of low intelligence.

SCHOOL DANCES

Those interested in the religious development of youth cannot dismiss the matter of school dances as something foreign to the question. We are thinking particularly of the secondary school field. A few years ago we heard of a high school that engaged in a crusade of prayer that the girls of that particular school might be protected from sin at a coming school dance. Strange to say, this situation disturbed us. First of all, we wondered about the character

education program in that school. We were inclined to question the type of specific preparation for normal social living offered to pupils. We considered with a certain amount of uneasiness the school's understanding and guidance of the extra curricular life of its students. We would be the last to discountenance prayer as a very important factor in Christian living. We believe, however, that departments of Religion in particular have a responsibility to give boys and girls not only an understanding of what is right and what is wrong, but an abundance of experience in applying this knowledge. Dancing and dances are normal recreations for youth. They are really fields for applying knowledge. We doubt the advisability of looking upon a school dance as a time of great moral danger. If school dances are properly conducted and if the moral teaching and guidance in the school is as it should be, a school dance will not be a source of danger. Moreover, we question the advisability of high schools holding their dances in hotels and clubs located at a distance from the school and home neighborhood. We are inclined to think that boys and girls of the high school age are too young for adult environments. There is no reason why the school auditoriums or gymnasiums cannot be turned into attractive settings for dances. Money expended on a downtown hotel could be used for decorations and music. We believe that those responsible for high school dances should pray for themselves, that they may be delivered from narrowness. Nothing is more conducive to breakdown youth's trust in his elders than direction from those who are unwilling to listen to the point of view of youth. Recently, we heard of a high school that made all the girls sign a form promising not to go any place to eat after the school's dance. To us, such a demand is inhuman. Six o'clock in the evening is the typical family dinner or supper hour; any one, child or youth or adult, is

justifiably hungry by eleven or twelve o'clock. It would seem to us that if the school dance does not provide refreshments then certainly the youth who have attended the dance should be permitted to go eat afterwards. Youth can be protected from taverns and undesirable eating places. Boys and girls can be trained to evaluate suitable places for refreshments. Let the school give them an opportunity to express themselves on this matter. Let the school permit them to select one or more appropriate places. If school dances are chaperoned as they should be, chaperons can continue on to the places approved for refreshments. We believe that school dances are valuable character building agencies; therefore, they are factors in the religious development of youth. However, the school's influence will be valueless or worse, first, if it does not manifest a sympathetic understanding for the problems of youth, and, secondly, if it does not prepare youth gradually and specically for the moral problems they will meet.

"THE CHURCH AND THE JEWS"

We have on our desk a pamphlet, *The Church and the Jews*, published in 1937 by the Catholic Association for International Peace. The rising tide of anti-semitism in the United States should urge upon all teachers of Religion an examination of this pamphlet. It would seem that we are failing in our responsibility as Christian educators if we do not do all in our power to break down the feeling of hate prevalent in the world today.

¹ *The Church and the Jews*. A Memorial Issued by Catholic European Scholars. English Version by Reverend Dr. Gregory Feige. Washington, D. C.: The Committee on National Attitudes of The Catholic Association for International Peace. New York: The Paulist Press, 1937.

DAVID (II)

REVEREND WILLIAM L. NEWTON

The Catholic University of America
Washington, D. C.

EDITOR'S NOTE: Father Newton's articles for the teacher of the Bible are a regular feature of the JOURNAL OF RELIGIOUS INSTRUCTION. Readers who would like to see particular topics treated in this section are asked to send their suggestions and questions to the editorial office of the JOURNAL or to Father Newton at the Catholic University. This is the second in a series of three articles dealing with David.

If we appreciate the position of David in the thread of messianic prophecy which runs through the Old Testament, we will not be surprised at the attention that is paid to him by the sacred authors. To no other person is so much space devoted. This will be a preliminary indication that in the political development of the nation of Israel David has the same importance that he has in the religious. It is more curious perhaps than significant that his reign falls just about midway in the story of Israel as a political unit. He ruled from approximately 1010 B.C. to 970 B.C.; and hence about 400 years after the escape from Egypt, and 400 years before the destruction of Jerusalem by the Chaldeans.

In more than a chronological sense is his reign the nadir of Israel's story. The possession of the Promised Land was the ambition which inspired the exodus. This ambition was realized at its fullest under David. It was lost at the time of the exile. In this connection everything prior to his time leads up to him; everything after him is a decline. As part of the ideal concept of the Promised Land was the central place of worship, where Yahweh was to have His dwelling in the midst of His people. This, too, was attained only under David when the Ark of the Covenant was brought to Jeru-

salem. It was lost right after his time by the secession of the northern tribes. Even the solidarity of the tribes remained mostly in theory until David bound them together under his authority as king in Jerusalem. Again, after the reign of Solomon, this unity was destroyed.

It should not, therefore, be a source of wonder that all later periods of Israel's history look back to the time of David as to an ideal in most respects. The essential element of this glory was, as we have indicated, the fact that David stood as the type of the Messiah, and his kingdom as the type of the kingdom of God. This was based on the prophecy mentioned in the last article. But when the Jew in later years recalled this prophecy and based on it his yearning for the coming of the Messiah, there would be associated with his picture of the future, details taken from the story of David. In this way David and his activities determined practically much of the messianic hope of Israel.

David, therefore, offers what might be called the key story of the Old Testament. That story is too well known, or too easily accessible to require examination here. It falls into four periods. We first see David as the good looking boy, prudent and valiant, who tended his father's sheep and was anointed king of Israel by Samuel. The high point of this period is the victory over Goliath. Then we follow him through his wanderings when a fugitive from the anger of Saul. Here he offers a romantic picture which might compare with Robin Hood. He gathers about him the small band of courageous warriors and, while himself hunted, carries out many exploits in the interest of his people. The climax of this second period might be found in his expeditions out of Siceleg. The third period finds him as king in Hebron. Here for seven years he brought all his talents to the achievement of that unity for which the tribes always hoped, and on which their existence as a nation depended. Finally his story opens up in the glorious and conquering reign of thirty-three years in Jerusalem.

There is art in the telling of the story. It is also curious that the finest Hebrew in the Old Testament is that of the story of David. But later thought did not dwell either on

the excellence of the narrative or of the language in which it was given, but on the qualities of the man. And there was reason for this.

David could be set up as a model of diplomacy and statesmanship. He started with the reputation of a valiant and successful leader. This made him a hero. But David's real conquests were not all won with the prowess of his arms. The unification of the tribes was earned mainly through diplomacy. In the war which went on between David, when king of Hebron, and the forces of Isboseth, the son of Saul, there was usually victory for David. But it is noticeable that the issue was not decided on the battle field, but by diplomacy. It was a very peaceable commission which came to Hebron from the north and agreed to the acceptance of David as king. What promises David made at that time to complete the union we do not know. But his wit more than his force won the victory.

David was no less a hero as strategist and warrior. If he had won nothing further than the siege of Jerusalem, his reputation would be secure. At the time of his accession, Jerusalem was still in the hands of the Jebusites. It was known as an impregnable defense. It divided, geographically, the dissident tribes. But David took it, made it the capital of the country, and gave it the place it never lost afterwards as the center of Israel. Round this victory, as abundant support for his reputation, can be gathered the early exploits of the fugitive. Recall only his defeat of the Amalecites. Later his complete subjection of the Philistines, the former lords of Israel, was a thing for which the people would never forget him. Add to this his extension of Israel into the land of Edom, of Moab, of Syria. In all, we can say that no later hero of Israel approached the standard of achievement set by David.

RELIGIOUS STUDIES AND THE TEACHING OF RELIGION

VERY REVEREND FRANCIS J. KIEFFER, S.M.
Nivelles,
Belgium

EDITOR'S NOTE: The following material is Part Two of a general circular addressed to the religious of the Society of Mary by their Superior General in 1936. Part One of the letter appeared in last month's issue of this magazine.

PART TWO

THE TEACHING OF RELIGION

DECREE OF THE SACRED CONGREGATION OF THE COUNCIL

(January 12, 1935)

To Pope Pius X is attributed the saying: "It is easier to find a good preacher than a good catechist." It may be said that the decree of the Sacred Congregation of the Council of January 5, 1935, is really the character of the formation of a good catechist, and before entering upon the series of counsels which I intend to give about the teaching of religion, I believe it will be useful to give a brief summary of this document. My counsels will be only a kind of adaptation, to the particular conditions in which we are situated, of the prescriptions which the decree enacts for the Church as a whole.

This document points out, by way of introduction, that the teaching of Christian Doctrine, especially for children and young men, is particularly necessary in an epoch in which secular instruction is so extensive and so accessible to all.

"It would be scandalous indeed, in the midst of such a profusion of instruction and of such great eagerness for learning, to neglect or to leave aside the science of God and of the great truths of religion."

We are reminded of the measures already prescribed on this subject by the Sovereign Pontiffs: namely, the Encyclical of Pius X, *Acerbo nimis*, the legislation written into the new code of Canon Law (can. 1329 to 1336), and the Act of Pius X establishing the *Catechetical Office* under the Sacred Congregation of the Council. Then it is stated that the exhortations of the Sovereign Pontiffs have been understood by the bishops, who have shown great eagerness in perfecting the catechetical organization.

But the obstacles in the world at the present time are very great: indifference and negligence of parents, opposition created by iniquitous legislators, purely secular organization of youth, propagation of atheistic doctrines in the form of neopaganism, etc.

The Sacred Congregation finds itself obliged to publish new regulations, and their observance will open up new avenues of progress in religious instruction.

Follow the prescriptions laid down for parishes. In each parish, an *Association of Christian Doctrine* is to be set up, to comprise all those who are capable of teaching the catechism, and especially school teachers on account of their pedagogical formation.

The Sacred Congregation next recommends to the Ordinaries, in their respective dioceses, the different methods and procedures which will make for the attainment of good results.

1. The institution of a *Diocesan Catechetical Bureau*, under the direction of the Ordinary, to be in charge of all that concerns religious instruction in the diocese.
2. The convocation of catechetical meetings in which an examination will be made of the means most likely to insure progress in religious instruction.
3. The nomination of certain priests as inspectors for visiting and examining classes of religion.
4. The institution in each parish of a *Catechism Day* or of a feast day of Christian Doctrine. On this occasion there should be a meeting of the faithful in the parish church, in the course of which they will be exhorted to pray for the

spread of Christian Doctrine through teaching. A special sermon should be given upon the necessity of instructing the children in their religion. Finally, books, pamphlets, and tracts could be distributed to the faithful to draw their attention to the work of religious instruction.

5. The final recommendation concerns the recruitment and the formation of volunteer catechists, and for this purpose the Sacred Congregation makes an appeal to the cooperation of religious Societies devoted to teaching.

THE THREE STAGES IN THE EVOLUTION OF THE CHILD AND OF THE YOUNG MAN

It is not my intention to enter here into the methodology of religious teaching. The books treating this question in an up-to-date way are numerous, and it will not be difficult for the directors to build up a section of the community library containing works on the general methods of religious instruction as well as on particular procedures which have been found effective.

Neither is it my intention to formulate the curricula of religious instruction in our schools. These curricula already exist, whether they are imposed by diocesan authority, or whether the initiative of establishing them has been left to the directors of the schools. The important thing is that these programs be rendered effective: that they be known to all the teachers, that, if necessary, they be posted in the respective class rooms for each month or for each semester, and finally that the administration of the school exercise a close control upon the manner in which the programs are covered. Rather it would be my intention in the last part of this circular, to draw the attention of all to the psychological factor which takes on very great importance if one really wishes to reach the soul of children and of young men through religious instruction. *Quidquid recipitur*, said the philosophers of the Middle Ages, *per modum recipientis recipitur*. If you want to make anything at all, religious truth for example, penetrate into the soul of a child or of a young man, begin with a thorough knowledge of this soul so that you can adjust the truth to the capacity of the one

who is to receive it. In other words, the catechist must be, above all, a psychologist, a good psychologist.

And, first of all, placing ourselves on what may be called the vertical plane, we must consider the child, the adolescent and the young man. If the child is taken as the first stage, the adolescent should not be considered simply as a grown-up child and the young man as one still more advanced. The difference between these first three phases of human life is not a simple question of size, it is a question of special dispositions, of specific characteristics,—so much so that the passage from one period to another constitutes a sort of crisis which brings on the appearance of new characteristics. It is an evolution of the same human being, somewhat as the larva, the chrysalis, and the butterfly mark the evolution of the same insect. Many and interesting studies on these three phases of human life already exist. Our study shall be made solely from the viewpoint of the development of religious knowledge and the means of religious instruction.

We are not concerned here with the pre-scholastic period during which the child remains in the family, and the parents, especially the mother, take care of its first religious training. The late Brother Cousin collaborated in an important work which is widely known among French families, and in which the religious formation of the child until the age of 6 or 7 years is very closely analyzed.¹

The child generally comes to our schools at about the age of six years, and from then to about the twelfth year he passes through the second period of his childhood. This period from the viewpoint of religious instruction extends to the time at which he is permitted to make his Solemn Communion. From the scholastic viewpoint this is his primary or elementary formation.

From about the twelfth to the fifteenth year we have to deal with the adolescent. He is a student of intermediate education, and for his religious instruction follows the "Course of Perseverance" (a course somewhat more exten-

¹ Cousin, Mme. Gay, Dr. Besson: *Comment j'éleve mon enfant*, (Bloud et Gay).

sive and more reasoned than that taught in primary education).

From the age of fifteen up to the time when our older students leave us, that is, up to the age of eighteen or nineteen, we are dealing with the young man. He is preparing for the baccalaureate, is studying in technical or commercial schools, or is a student of the University. His religious instruction should be continued in a complementary course which I shall describe further on.

Religious teaching during these three periods must be cyclic, that is, all the matter of religious instruction should be taken through all three times with adaptation each time to the age and development of the child so as to gain in extent and depth.

Religious teaching, in the three stages, will consist of three parallel elements: first of all, doctrinal instruction properly so called, comprising dogma, moral, and the means of sanctification, that is to say the Sacraments and prayer; in the second place Bible History and the History of the Church; and finally the study of the sources, that is the Old and New Testament on the one hand, and Tradition on the other.

THE CHILD AND RELIGIOUS INSTRUCTION

Let us suppose, then, that we are teachers of elementary classes, in charge of children to whom we must teach the elements of Christian Doctrine. We place in their hands the diocesan catechism and a brief résumé of Bible History. The knowledge which we should have of the child of this age warns us that he has certain dispositions and tendencies which we must take into account: he likes stories, he has a great capacity for sense-enjoyment and direct perception; he likes the concrete; he is confiding and very emotional, and as a rule he is endowed with a good memory.

He likes stories; his imagination is alert. The marvelous, far from frightening him, attracts and pleases him. There is no reason to react against this tendency, and Bible History furnishes us with ample matter for accounts which are picturesque in the highest degree and from which can be

evolved a moral and religious teaching which is very elevated and, at the same time, very well adapted to the capacity of the child. The account of the Creation, that of the Fall of Man, the story of Cain and Abel, the story of Joseph, and many other stories will interest the children if the teacher is skillful in presenting them, and even in dramatizing them if the occasion offers.

Above all the child has a great capacity for sense-enjoyment and direct perception. He examines with avidity all that surrounds him, all that is presented to his senses. It is for him a sort of conquest. It will be useful, therefore, to show him various series of catechetical pictures which can be found in every country. In giving him some modest notions of the liturgy of the Mass, it will not be a bad idea to show him the objects which are used in the celebration of Holy Mass and to explain to him their use and meaning. At the offertory of the Solemn Mass on Children's Day, during the 1935 National Eucharistic Congress held in Strasbourg, a group of children who represented their many thousand companions came to the altar and offered several sacks of wheat, each grain of which represented a sacrifice which one of the children had made for the success of the Congress. This accumulation of grains was to furnish the flour destined for the hosts. It would be difficult to symbolize better before the eyes of children what the offertory ought to be for those who assist at the Holy Sacrifice of the Mass.

The child likes the concrete; abstraction fatigues him so that it is difficult for him to understand it. In the higher classes, the teacher begins by the statement of the general law, of the abstract concept, and then passes to the particular applications and concrete examples. In the elementary classes the process is reversed: the teacher gives examples, particular cases, and then evolves the abstract idea or general principle. Which method is followed in Holy Scripture? Does it give a definition of the eternity of God? No. It simply states: "Before the mountains were made, or the earth and the world was formed: from eternity and to eternity thou art God. . . . For a thousand years in thy sight are as yesterday." (Ps. 89, 2 and 4) If you wish to explain mortal or venial sin, perfect or imperfect contrition, what wonderful

material you will find in the parable of the Prodigal Son. He leaves his father and is unwilling to hear anything further about him: there is something which dies in him; viz., the love for his father. This pictures very well the state of mortal sin. His brother is discontented with his father for welcoming the prodigal. This is not praiseworthy, but it does not destroy his attachment to his father; it is pardonable and the father chides him kindly, for his offense is venial (*venia*—pardon). "I will arise and will go to my father." Notice how well the different shades of contrition are brought out in a concrete manner.

The child is confiding. He is accustomed to lean entirely upon his parents in everything, and when he is well brought up he accepts what they say. He may ask questions perhaps, as it is good for him to do; but he accepts the reply without discussing it. He has, quite naturally, something of this same confidence in regard to his teacher. Therefore, the latter must follow a method of categorical affirmation with him; no hesitation, no discussion. He must conduct himself as one possessed of absolute truth; and that, incidentally, corresponds to the reality.

The child is very emotional; he likes to have his feelings played upon; he likes to love. From this point of view what more effective material can we find than the mysteries of Christmas and of Epiphany with their charming representation of the crib! What material is presented by the Passion of Christ!

Finally, the child is endowed with a very retentive memory, and something solid ought to remain with him after the instructions which we give. His immediate impressions are fleeting, and once a notion has been made clear by the methods which we have just outlined, it is necessary to impress it on his memory. If it is not memorized, all our work with him during the lesson can be compared to a tunnel dug by children in the sands of a beach, and of which not a trace remains the day following.

THE ADOLESCENT AND RELIGIOUS INSTRUCTION

And now we approach the study of adolescents. They have made their Solemn Communion. They know the diocesan

catechism; they know something of Bible History and of the Bible itself, thanks to the episodes which they have heard and studied with brief localizations of the events in space and time. They are from twelve to fifteen years old. They receive a course of religion more developed than the simple catechism, and a Bible History which presents the facts in their chronological order. At the end of the second year, this Bible History is usually replaced by a brief History of the Church.

I repeat that it is not my intention to present a complete catechetical method adapted to pupils of this category but rather, by basing myself upon the psychology of children of this age, to give certain useful directions.

HOW TO AWAKEN INTEREST

The adolescent is harder to interest than the child. His mind, while it could not be said to be dulled, is really not quite so fresh as before. That which he is taught runs the risk of producing in him the impression of "something already seen." Furthermore, he is generally eager for movement, and passionately interested in games and sports, to say nothing of more intimate preoccupations which make him distracted and dreamy. At all costs, his interest must be aroused.

The Latin expression *mea interest* is translated by: that concerns me, I recognize something that is good for me. It is accordingly necessary that during the course of religious instruction the pupil should feel that the questions discussed concern him very intimately, and that if he listens, if he retains what is taught, he will gain by it. The interest aroused by a task to which one may devote himself is not always of the same nature nor of the same value, and an ingenious gradation of interests has been listed. There is first of all the interest of forced labor; that which the child is forced to do has no real interest for him; but an order has been given and he will be punished if he does not submit to it. Secondly, there is the interest of routine work which does not correspond to any personal need. Then, thirdly, there may be an extrinsic interest: that which the child has to do does

not please him in itself, but it is a means of securing good grades, of meriting praise, of receive a reward. In the fourth place, and finally there is an interest that is intrinsic. The object of the work pleases and, therefore, the work itself is pleasant. Surely you realize that as long as the course of religion represents forced labor for the child, or painful drudgery from which he cannot escape without incurring punishment, nothing is gained but rather all is lost. The religious doctrine which ought to direct his life becomes hateful to him. It would be just as unsatisfactory to have the pupil apply himself in the hope of receiving a reward or for fear of displeasing us. It is necessary that the child find in religious study an intrinsic interest. The object of his study should please him of itself and arouse his attention and effort.

It is easier to explain what interest is than to discover the means of arousing it. It is this latter, however, which is our real work.

For the adolescent, as for the child, it is necessary to avoid as much as possible a terminology that is too abstract and too technical, as this will only discourage him. And yet there is a language of the Church to which it is necessary to habituate him as time goes on. In speaking of God it is quite necessary that we refer to His eternity, His omnipresence, His providence. In speaking of the mystery of the Trinity and of the Incarnation we cannot avoid references to nature and person; in speaking of the relations of God with men we will be obliged to speak of the kingdom of God, of the supernatural and divine life, and of sanctifying grace. In treating of the Sacraments, we will have to speak of sensible sign, etc. But all these abstract terms can be presented to the child's understanding by means of comparisons which have been carefully chosen among concrete realities.

RELIGIOUS INSTRUCTION AND THE SCREEN

The adolescent is less interested in pictures than the very young child. He has had time moreover, in the preceding classes, to familiarize himself with catechetical pictures, so that they have lost for him the attraction of novelty.

In order to stimulate this flagging interest, is it worth while to resort to the means which modern techniques place at our disposal? Should we make use of the screen for projections of religious slides, or even for the presentation of educational films to the classes of religion? If such means are available, they should be limited to a supplementary role. The principal role must be played by a competent teacher who will present the subject-matter of the course in an attractive way and will direct the work of the student so that the latter may use to the best of his ability the text book which has been placed in his hands.

Certainly there is nothing better than to illustrate this teaching by arranging occasionally—but not too frequently—for the presentation of religious slides. These should be accompanied by an appropriate commentary, and should be properly adapted to the lessons already explained to the students and studied by them. There exists—and this is given only as an example—a series of views of the Roman catacombs with which it is possible to illustrate splendidly the first chapters of Church History.

I would be more reserved on the question of showing films on religious subjects. The General Chapter of 1923 (Statute XV) has given excellent directions on this subject and it would be well to consult them.

The showing of educational films can be both useful and interesting. Thus it is that films have been produced which depict for the spectators the numerous activities of religious Orders throughout the world, the striking scenes of an ordination, etc., and the audience departs from such presentations both instructed and edified. On the other hand, I would have no hesitation in condemning films which try to reproduce and dramatize historical facts of a religious nature. I have seen three so-called religious films: the film *Christus* which once had a certain vogue, the film *Sainte Jeanne d'Arc* and the film *Lourdes*. The impression produced upon the spectators, and especially upon those who were young, seemed to me to be deplorable. And why? Because the august ceremonies of religion, the words and actions of sacred personages, the character of our Lord

Himself and of the Blessed Virgin were reproduced or played. And by whom? By professional actors, sometimes by disreputable players devoid of all convictions. Even if real conviction were present the effect would be unpleasant anyhow. In the Person of Christ—and the same is true even of the saints—there is something inexpressible, ineffable; and it is not surprising that something fails to ring true when an actor interprets the words and actions of Christ and the saints. A story that fits here is told of Francois Coppée, a poet and a convert. Happening one day to pass a store window full of gaudily colored statues of saints, he exclaimed aloud: "But come now, what if heaven were a thing like that!"

INTEGRATION OF THE STUDENT'S KNOWLEDGE

The adolescent begins to find pleasure in classifying things and ideas, and that is why it will be well to use the blackboard frequently. The teacher should bring out the logical relations between different parts of the course by bracketing them together in short outlines, and by the use of other graphic devices. Thus the ideas will become classified and integrated in the student's mind.

In this regard, have you not noticed that the various departments of religious instruction are as a rule poorly organized in the minds of the students, so that they may finish their entire course without having made a synthesis of the various things which they have been taught? Their knowledge consists of a collection of fragmentary facts in which they do not see any logical inter-relations. And yet I have often observed the interest which they find in establishing such relations. Build up the following summary at the blackboard by writing down the answers which the students will give you in response to intelligent questioning, and you will notice in their countenances a look of evident satisfaction:

First part: Truths which we must believe—Dogma—the Apostles' Creed.

Second part: Acts which we must perform or avoid—Moral—the Ten Commandments. Relation between these

two parts: we act according to our beliefs and because we believe Moral is founded upon Dogma.

Third part: Means of sanctification—Prayer and the Sacraments—God with us. Relation between the third part and the first two parts: to practice moral we must have recourse to the means of sanctification. *Leo orandi, lex credendi*; we pray and we have recourse to the Sacraments because we believe and as we believe.

Fourth part: Holy Scripture (Old and New Testament) and Tradition—Sources—Revelation. Relation: the first three parts have the fourth part as their common source.

Fifth part: Exegesis or the special study of the sources in order to find in them dogma, moral, and the means of sanctification.

Sixth part: History or the development of religion in time and space (Bible History and Church History). Relation: History relates the life and development of that which is contained in the five preceding parts.

Seventh part: Apologetics, or the defense of religion against its adversaries. Relation: the defense varies according to the point attacked: it may be in the field of Dogma, Moral, the Sacraments, Scripture, or Tradition.

At the beginning of each year, the pupils should be shown by this synthesis, or rather, they should find out for themselves, the exact place which the material of that year's course will have in the whole field of Christian Doctrine.

Adolescence is likewise the period during which the faculty of reasoning acquires a certain strength. In the history course we have the students study events according to causes and effects; in mathematics we lead them gradually to solve problems for themselves. Likewise, in the Religion course, it is advisable to use a question and answer method rather than to give systematic expositions. We should help the pupils to discover the truth rather than give it to them already organized. In Moral Theology especially we can accustom the students to solve certain problems or simple cases of conscience.

Finally, at the age of adolescence, the students are already

capable of interesting themselves in the pages of Holy Scripture. They will find pleasure in reading it, as well as commentaries on it, not simply because it contains beautiful stories, but because they find therein magnificent illustration of the doctrines which they have been taught. Each chapter of the course ought to end with reading and commentary of a well-selected passage from Holy Scripture.

THE YOUNG MAN AND RELIGIOUS INSTRUCTION

I intend to dwell more at length upon the teaching of religion to older students such as we find them in our secondary schools (i.e., sixteen years of age and older). I place greater insistence upon this period for two reasons: first of all, because the ordinary catechetical methods consider only the child and apparently have nothing to suggest for the young man. No doubt they presume that he no longer has to attend the classes of catechism. My second reason, and the principal one, is that many of our young religious during their scholastic and in the first years of their active life, are in this category. The solicitude with which they are surrounded does not lessen the effects of their age; accordingly, in certain intimate crises through which they pass they also feel the need of an intellectual and religious guidance that is both firm and enlightened.

As in the discussion of the two preceding periods, childhood and adolescence, I will start from the special psychology of the young man as I believe I have observed and understood it.

THE CRITICAL SPIRIT AND THE CONCEPT OF MYSTERY

Up to now the student has played an essentially receptive role, his knowledge having been presented to him, so to say, ready made. He was always allowed to ask for explanations, but the idea of discussing what he learned hardly even came to him, because it was not a characteristic of his age. As a young man, however, he develops a critical spirit. He wants to estimate critically the value of that which he has been taught, and to assent to it only after such an evaluation. Need I add that he readily adopts a distrustful attitude

when his mind is not satisfied? And in our day the mind is not easily satisfied. The social environment, and occasionally the family surroundings, in which our young people are reared is often impregnated with a positivistic and utilitarian spirit. The material progress realized with the aid of science is indisputably impressive. Now in the scientific domain, we rely upon the evidence of facts and upon absolute exactness in the reasoning process. The word "about" in a demonstration or in the observation of facts is hardly ever admitted, and an insufficient proof is no proof at all. Without being aware of it our young people adopt this attitude of mind.

And then the concept of a mystery becomes for them a great stumbling block, and they are readily distrustful of a religion in which mysteries hold so prominent a place. In every explanation there comes a time when a mystery bars our way. The eye follows reality quite far, but the light in which this reality is bathed diminishes progressively with the distance. He who explains it says at the beginning: "Look now; you see, don't you? Is it clear?" But then he must change his language and say: "At these depths, the light is insufficient, you can no longer see clearly, you cannot see at all; believe, take my word for it, I assure you that it is so. . . ."

And this causes distrust; it makes it necessary to develop in the young man a certain consciousness of the mysterious. We might use a modern form of expression and say that we must make him "mystery-minded" or "mystery-conscious." We may train him first of all by helping him to realize the limits of the human intelligence, even when it is struggling to understand what appears to be within its power. It has been said that every new invention brings a new set of question marks. According to the well-known expression of Pascal, we do not know everything about anything.

Furthermore, it is easy enough to get young men to understand, once they have a certain amount of intellectual formation, that despite all our scientific progress we have not succeeded in learning the intimate nature of anything whatever, because we are not endowed with an intelligence capable of

grasping the ultimate nature of things: What is matter? what is motion? what is life? what is time, birth, growth? These are all just so many mysteries.

On the other hand, as soon as we admit the existence of God we must admit His infinity also, and once faced with the idea of God, it is not difficult for us to recognize the limits of our intelligence. And whatever is limited must necessarily admit that beyond its limits there are realities it would unavailingly strive to attain. To have our students understand this, is to give them a consciousness of the mysterious; that is, the realization that there is in the teaching of religion a certain obscurity which is entirely normal. We must make them realize that man is intelligent and free: intelligent, hence capable of discovering the truth, but capable also, since he is finite, of making mistakes and going astray; free, and therefore capable of desiring the truth or of not desiring it. It is one of the grandeurs of man to labor on though uncertain, to conquer with great difficulty, but with a perseverance that is entirely admirable, a fraction of that light whose full brightness is reserved for a better life.

How suggestive is the comparison made one day by Msgr. d'Hulst: In the present life, man is like a person who enters a tunnel. The light by which he entered diminishes rapidly and disappears, so that the obscurity is complete, but he continues to advance. He falls perhaps, after tripping over invisible obstacles; he veers continually either too much to the right or too much to the left, but the hard impact of the wall brings him back to the center. Somehow he stumbles along because he is sure of the general direction. He is free to stop if he wants to, or to retrace his steps, but he feels confident and intends to succeed. There is something beautiful, something heroic in this struggle in the darkness, in this perseverance in spite of every obstacle. And if this perseverance continues it will be rewarded, first by the rays of light which will come to encourage it, and finally by the full light at the end of the tunnel.

A second notion which we must make clear in order to dispel the distrust of young men is the notion of moral certi-

tude. In the domain of the sciences which they are taught, they attain certitude which is based upon evidence, and they are inclined to believe that everything which is not evident is doubtful. They are ignorant of the fact that besides the scientific domain properly so-called where evidence is pre-eminent, there is also a vast moral domain in which moral certitude holds sway. This is the domain of philosophy, of all the moral sciences, and likewise of religion. In this domain we arrive at moral certitude; i.e., a real certitude, but one which requires for its existence certain moral qualities: good will, uprightness and sincerity, and, in the case of religious truth, the assistance of God obtained by prayer.

It will be easy to make clear to our young men that it is precisely in this domain that those truths are found which are truly vital: the truths concerning our origin and our nature, the truths which guide our conduct, the truths which determine our eternal destiny.

Both of these notions, viz., the consciousness of the mysterious and moral certitude, are of a nature to dispel the mistrust of a young man; but that which will develop positive confidence in him is to show him that there are many men in the world, among the best in their professions, whose religious faith does not hinder them in their scientific research, but rather aids them; and who, to use a current expression, pass without difficulty from the laboratory to the oratory and vice versa.

Moreover, with historical and ethnographical data of the present day, we are able to demonstrate clearly that man has always and everywhere been religious, except for certain anomalies which are easy to explain. And since that which is found always and everywhere in a being is of the essence of that being, man is, as a consequence, essentially religious. The atheist, then, is an exception, an anomaly, not to say a monstrosity. I have recently read in a review of the Society² that there has been established in the city of Cincinnati in the United States, an important institution of

² *The Apostle of Mary*, December, 1935, p. 247. "Atheists are barred, because they have not learned to establish the existence of God from reason alone and consequently they are far from being adequately equipped intellectually to carry on extensive work in the field of science."

scientific research, in which learned men of any religious persuasion are permitted to take part, with the sole exception of atheists, because the atheist is not intellectually equipped to carry forward to its very limits a problem of scientific research. That is a severe statement, but, all in all, correct.

Another disposition which is characteristic of young men is their conviction that they belong to their own generation; and in this respect they are quite right. It would, therefore, be altogether imprudent to assume a gloomy attitude in the face of modern progress, and to expatiate "on the evils of modern times." Let us warn our young men against an unwholesome infatuation for that which is called material civilization, which permits man to produce more and better things, to enjoy more comfort, to go higher, lower or faster. That is all very well; but we can likewise insist—and we should insist—on the advances made in the spiritual order in modern times. Ozanam, an eminent Christian as well as a great historian, has said: "If it were given to me to choose the period in which I would like to live, I would choose the age in which I am living."

GOD, CHRIST, THE CHURCH

Thus far we have merely considered the psychology of youth and the manner of applying it in the course of religious instruction, but we have not yet considered what subjects are most suited for presentation in the course. Doctrine, History, Holy Scripture, these are the three elements, as we have seen, which we must bring to the fore. God, Christ, the Church: these are the three doctrinal subjects which must be treated.

God, His existence, His nature, His work, His providence: this is the doctrinal material to be solidly established without, however, entering too closely into details. When this doctrine is adequately presented, the objections which are generally raised resolve themselves. Of course, we must not omit an examination of current objections which are made in the name of science against the Christian conception of God, and which bear upon the origin of the world, the origin

of life, or the origin of man; yet we should not attempt to pass in review every possible objection. The teaching which we present to our students must be clear and definite enough to give them a certain security of mind, so that they will not be driven constantly and on the slightest pretext to call in question the whole truth of the Catholic Religion. As Newman said: "A thousand difficulties do not constitute a single doubt."

The Church affords an opportunity for a doctrinal study of her constitution, and especially for a historical study of her foundation and development throughout the centuries. The material is vast, almost too vast, considering the time at our disposal. I readily favor the method of studying by topics rather than systematically and chronologically. To choose in each century certain dominant questions, to present them concisely so as to stress what is important, and to have them studied that way would bring better results than to oblige the students to study the History of the Church as it is systematically presented by an author who insists on being complete in his treatment of the subject.

But the subject of study which should dominate all the rest, is the Person of Our Lord Jesus Christ. Here the use of the Scriptures, and especially the Gospels, becomes of first importance. Our Lord is present in the Gospels which point Him out and explain Him to us, and we must train our young men to find Him there. But here is a danger: we put the Gospels into their hands and say to them: "Read; above all, read the Gospels." They make an effort, perhaps, and soon become discouraged, because for an understanding and appreciation of the Gospels, an introduction to them is necessary.

Fortunately there are some excellent introductory books, and our students should profit by them, without, however, entering into many details. It is important, first of all, to prove to them the value of the Gospels, their authenticity, and their veracity. This is easy enough, considering the conclusive studies that have been made on this subject.

Then it is necessary to reconstruct the environment in which Jesus lived: the geography of Palestine; also its politi-

cal situation, in order to explain the presence of Rome and the intervention of the governors; and especially its social conditions, so that the students may have an adequate knowledge of the Scribes and Pharisees, the Publicans, the Sadducees, the Samaritans and the Herodians, who are encountered at every step throughout the life of Our Lord.

Finally, we must clearly and definitely propose to the minds of our young men the divine, the marvelous, the incomprehensible, the attractive personality of Christ, who spoke, according to the testimony of His contemporaries, "as never man had spoken;" and who acted, in the performance of His miracles, as no one had ever acted before. He affirms His divinity, and He is able to affirm it without being taken for a madman, precisely because of His miracles. Read to the students, with an appropriate commentary, the pages of the Sermon on the Mount (St. Matt., Chapters V, VI, VII) and you will convince them that no one has ever spoken as He has, and that His words have truly revolutionized the world. Read for them in St. John (Chapter IX) the account of the cure of the man born blind, and they will, so to say, almost experience the reality of the miracle. Read to them certain accounts from the Gospels like that of the Canaanee woman, that of the Samaritan woman, that of the raising of Lazarus, and you will bring them to understand the character of Christ, so kind and so merciful. The reading of the Passion will make them feel the truth of a certain writer's statement: "If the death of Socrates is that of a philosopher, the death of Christ is that of a God."

If in speaking of Christ to young men you are "eye-witnesses," as I said above, then your words will have a contagious, irresistible conviction.

A final word: that which frequently makes young men unsteady in their faith and hesitant in the orientation of their life is that they do not realize well enough what it is to believe, despite their prolonged religious studies. They do not clearly see that faith is a certitude upon which we can build a beautiful Christian life, provided we fulfill the conditions of believing. Beyond a doubt, faith is a grace from God, and this we must teach; but we must likewise

make our students feel that they carry the responsibility for their faith. The truths of faith form an object of study; and if we neglect this study, as it is within our power to do, then it is through our own fault that we do not live in conformity with them.

An author who died recently, Paul Bourget, has very aptly observed that if you do not live as you believe, you will end by believing as you live. It is necessary to show the students, therefore, that to leave aside religious practices through negligence is generally to expose their faith, whereas fidelity to their religious duties will strengthen it.

Finally, and this is a delicate point, young men must know that faith is a grace of God which ought, in consequence, to be sought after in prayer. In this regard permit me to give a personal recollection. Passing through Mat-taincourt, the country of St. Peter Fourier, I stopped between trains to make a pilgrimage to the Saint's tomb. I found on the stone of the tomb a register for the use of the pilgrims, and I read on one of the last pages this invocation, which was nothing other than the prayer of the blind man of Jericho: "*Domine, ut videam*; Lord that I may see!" It evidently was not of physical sight, because the letters were formed with the steadiness and sureness of a person having the use of his eyes. I supposed it to be the supplication of one spiritually blind who was imploring God to grant him the light of faith. We may believe that this supplication was heard just as was that of the blind man of Jericho. "Pray," said the savant consulted by St. Justin at the moment when he was still searching for the way of Christianity, "pray in order that the gates of light may be opened to you."

CONCLUSION

In speaking to you of the teaching of religion I have not made until now any allusion to the Blessed Virgin, who has poetically been called "the divine smile of our holy religion." This was certainly not through forgetfulness, but simply because the doctrine on the Blessed Virgin forms an integral part of Christian Doctrine. "If anyone," said St.

Francis de Sales, "has no devotion towards the Blessed Virgin Mary, his religion lacks something essential."

Moreover, is it possible to speak of the incarnation of the Word of God, of the redemption and the mystery of original sin, of the Mystical Body of Christ which constitutes the Church, and of the diffusion of life and grace in each of the members of the Mystical Body, without speaking of the most holy Virgin Mary?

We shall have, therefore, abundant occasion to give to the Blessed Virgin the place which is rightfully hers in the teaching of religion. Nor is there any dearth of books, books of the Society, which will enable us to make this teaching solid and thorough. We have *le Petit Traite de la Connaissance de Marie* of Good Father Chaminade; *le Catechisme Marial* of Bro. Cousin; *Marie dans le Dogme and Vie de Marie* (according to the Gospels) of Father Neubert. We are happy to congratulate on this occasion our young fellow-Brothers, the authors of several doctorate dissertations in which the Marian doctrine of certain Fathers or Doctors of the Church is studied.

It is indeed, therefore, under the auspices of our Heavenly Mother that all of us will nourish the ambition bequeathed to us by our venerated Founder "to multiply true Christians," and I shall be happy if these few pages can contribute in some manner towards our attainment of this result.

Three hundred and sixty-seven years ago this month, on October sixth, Pius V sent word to all the bishops of Christendom to establish the Confraternity in every parish of the Christian world. Succeeding Pontiffs repeated the mandate, and twenty years ago the newly published Code of Canon Law contained a canon making the organization of the Confraternity obligatory for every parish in the world.

By most Rev. John G. Murray, S.T.D., "The Light of the World," *Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine, 1938*, p. 13.

Religion in the Elementary School

TEACHING HOLY MASS TO CHILDREN AT FIRST COMMUNION LEVEL*

MOTHER MARGARET BOLTON, r.c.

Convent of Our Lady of the Cenacle

New York, N. Y.

Our Holy Father, Pope Pius XI, through the Apostleship of Prayer, asked us all, last month, to pray for a better understanding of Holy Mass in order that there might be a deeper participation in it on the part of the vast number of children, both old and young belonging to Holy Church.

This request on the part of Our Holy Father indicates some anxiety concerning the teaching of this most vital doctrine. And the fact that this Congress has chosen "teaching concerning the Holy Mass" to be the pivotal point of the demonstrations and discussions also indicates, on the part of our ecclesiastical leaders, an appreciation of the need of calling attention to this particular phase of our doctrinal teaching.

I imagine also that most of you who have observed on the faces of so many of our people at Holy Mass, evidences of a superficial grasp of the solemn act taking place, are also

* This paper was one of a series of three talks presented by Mother Bolton in Hartford, Connecticut, at the Teachers' Institute held during the Fourth National Catechetical Congress of the Confraternity of Christian Doctrine, October, 1938.

desirous of finding a way of teaching Holy Mass which will strike at the root of our problem. And to repeat—our problem is to discover such a way of teaching Holy Mass as will give a deeper realization of its significance. So let us think together for a while concerning our problem.

I suppose it is always wise when considering a matter pertaining to the teaching of doctrine to take a few minutes to go, in mind, back to the time of Jesus to see if He personally taught this doctrine and how He did it, and after that to consider what Holy Church in her maternal solicitude has also contributed to the teaching of this particular doctrine.

Of course, our Lord Himself did teach the Holy Sacrifice of the Mass, and Holy Church has indicated a choice way of preparing for the moment of consecration. She has formulated for us the type of prayers to be offered at the beginning of Holy Mass to prepare our minds for the moment of consecration. And all of these prayers are as we would expect, prayers acknowledging that we are sinners—that is, prayers inspiring us with attitudes of contrition, humility, and reverence.

Now let us think about some of the characteristics which marked our Lord's teaching of Holy Mass:

First of all, Jesus made it evident that the highest and most perfect way of worshipping God, was through sacrifice. He let us know this by first offering the Sacrifice of the Passover Himself, and immediately after, at the Last Supper, the Sacrifice of the New Law. Thus He showed that the Old Law was a preparation for The New.

So the idea that sacrifice is the highest form of worship should be clear in the mind of the teacher even when she is teaching children of First Communion level. However, this idea should not be given to the children themselves until the 5th grade or intermediate level.

Another characteristic of Jesus' teaching concerning Holy Mass is its freedom from a complication or confusion of ideas. The minds of the apostles must have been quite clear about Jesus' teaching concerning Holy Mass. They, certainly, were not muddled or confused as our children

sometimes are with our teaching on this vital point. Let us see the way Jesus handled His teaching to avoid complicated ideas.

First of all, Jesus taught just the essence of the Mass and nothing more. Following His method we should always begin our teaching of Holy Mass, not with the preparatory prayers but with the consecration. Perhaps this is not the usual procedure, but I think that it is the best one.

The second point that we notice concerning what Jesus did and taught at the Last Supper is that the Sacrifice He offered was one that took place at the moment He offered it, that is, it was in the present tense, and if we want to do good teaching we will make it clear right in our beginning teaching concerning Holy Mass, that in each Mass of today a real sacrifice is taking place at the moment of consecration, as truly as it took place on Calvary.

This is the touchstone of Holy Mass and should be grasped before any other teaching is given.

Some texts from *The Holy Mass* by Nicholas Gehr are quoted in a book just out called, *Foundation Material for Doctrinal Catholic Action*,¹ and may elucidate this idea further. On page 148 there is a section entitled "The Eucharistic Sacrifice", and under this heading Section C reads:

The Last Supper was not merely a communion celebration, but also a sacrificial celebration; for 'after partaking of the figurative lamb,' Our Lord, by His creative omnipotent word, changed the earthly elements of bread and wine into His holy Body and divine Blood, that is, He placed His Body and His Blood in the sacramental state of sacrifice, offered Himself thus to His Father and then gave His Body and His Blood offered in sacrifice to His disciples as food and drink. Gehr p. 93.

Section D under the same heading reads:

Jesus Christ Himself offered the first Eucharistic Sacrifice in the supper room of Jerusalem, and this in close connection with the eating of the Paschal Lamb of the Old Testament. Gehr p. 331.

Section G reads:

The Eucharistic Blood, which flowed in the chalice for the sealing of the new covenant, was the sacrificial blood of Jesus Christ shed

¹ Mother Boston, *Foundation Material for Doctrinal Catholic Action*. Paterson, N. J.: St. Anthony Guild Press, 1938.

for the glory of God. This celebration of the Eucharist established by our Lord became, consequently, a true and real sacrifice. Gihp p. 97.

Section J reads:

The doctrine and practice of the apostles prove that they henceforth celebrated the Eucharist as the Sacrifice of the Christian religion. Gihp p. 98.

We see from these texts that the Last Supper celebration was a real sacrifice, as real as the Sacrifice on Calvary the next day.

The Westminster translation of Holy Scripture from the original Greek gives our Lord's words at the Last Supper in the present tense. This translation is used in *A Little Child's First Communion*,² Book Four. It is well to review these texts before studying the plan of a lesson to be given to children of First Communion level. These texts are given in *Foundation Material* on page 171, under the heading, "The Perpetual Sacrifice of the New Law".

St. Matthew, 26:26-28

"And whilst they were eating, Jesus took bread, and blessed and broke and gave to the disciples saying, TAKE YE, EAT, THIS IS MY BODY.

"And He took a cup and after giving thanks He gave it to them saying: DRINK YE ALL FROM IT; FOR THIS IS MY BLOOD, THE BLOOD OF THE COVENANT WHICH IS BEING SHED FOR MANY UNTO THE FORGIVENESS OF SINS."

St. Mark, 14:22-24

"And whilst they were eating, He took bread and blessed . . . and said: Take ye, THIS IS MY BODY.

"And He took a cup and giving thanks . . . He said to them: THIS IS MY BLOOD OF THE COVENANT WHICH IS BEING SHED ON BEHALF OF MANY."

St. Luke, 22:19, 20

"And He took bread and gave thanks . . . saying: THIS IS MY BODY WHICH IS BEING GIVEN ON YOUR BEHALF; THIS DO YE IN REMEMBRANCE OF ME.

"HE TOOK ALSO THE CUP SAYING: THIS CUP IS THE NEW COVENANT IN MY BLOOD, WHICH IS BEING SHED ON YOUR BEHALF."

² Mother Bolton, *A Little Child's First Communion*, Book Four. Paterson, N. J.: St. Anthony Guild Press, 1935.

We have been considering the teachers' necessary Biblical background, but now let us make a change to the child's point of view. Certainly the child should not be hurried in teaching this vital point but rather this teaching should be done slowly and carefully. Then after the meaning of what is done at the Consecration has been grasped, the character of the prayers preceding the Consecration should be reviewed, not one by one, but as a whole, showing that together their purpose is to prepare the mind for the vital moment of the Consecration.

After the purpose of the prayers preceding the Consecration has been understood by the children, then it is a normal procedure to teach the child that there are prayers of thanksgiving for the miracle which just took place at the Consecration.

In this way the teaching is all grouped about the central vital point, thus avoiding confusion and complication in the child-mind.

Of course, no teacher would begin to teach the Holy Sacrifice of the Mass until the child has a knowledge of the life of our Lord and the meaning of Redemption; these points are presented in Books 2 and 3 of the Series, *A Little Child's First Communion*.

Concerning Redemption, it is taught in Book 2 that the head of the human race refused to give to his Creator the love and obedience he owed, and that the Redeemer would necessarily have to offer such love and obedience as would make up for the refusal of our head and all his descendants to give what they owed God in love and obedience. For according to St. Thomas, as quoted in *Foundation Material*, page 98 excerpt G:

He properly atones for an offense who offers something which the offended one loves equally, or even more than he detested the offense. But by suffering out of love and obedience, Christ gave more to God than was required to compensate for the offense of the whole human race. . . . Christ's love was greater than His slayers' malice, and therefore the value of His Passion in atoning surpassed the murderous guilt of those who crucified Him; so much so that Christ's suffering was sufficient and superabundant atonement for His murderer's crime. St. Thomas loc. cit. Q XLVIII, Art II.

In Book 4 of *A Little Child's First Communion*,* the first section is entitled, "The Holy Way, The Straight Way," and contains fundamental teaching concerning the origin and offices of Holy Church.

Then on page 25 of Book 4, the teaching concerning the Holy Sacrifice of the Mass begins. The objective, as I said at the beginning, given me for today's discussion is, "The teaching of Holy Mass at the level of the First Communion child". We will review together the teaching concerning the Holy Sacrifice of The Mass as given in Book 4. As we read the story of David, keep in mind the following questions:

1. How many points of doctrine are presented?
2. Will the emotional reaction be likely to endure?
3. Is the solemn setting, that is the death bed scene, appropriate?
4. Why isn't the story of the Last Supper given here?

JESUS' PRIESTS HAVE POWER TO OFFER HOLY MASS

David was seven years old. He lived with his father and mother. He was their only child. David's father and mother loved God, first of all, and with their whole strength. They knew that God had given David to their care. And they loved him more than anything else God had given them.

But one day David's father became sick. David and his mother did everything to show their love and help him to get better. But David's father knew that he would soon die.

Would you like to hear what David's father said to him when he was dying?

He called David to him and said: "I would like to stay with you always. But I have not the power to stay with you always.

"Only One had the power to do this.

"THIS ONE WAS JESUS.

"Jesus loved us so much that He wanted to stay with us always.

"And Jesus does stay with us always.

"For on the night before Jesus died on The Cross, He gave to His priests the power to offer Holy Mass.

* Editor's Note: Those present at Mother Bolton's explanation each had a copy of *A Little Child's First Communion*. Sections in small type in the following exposition are taken from pages of Book 4 of *A Little Child's First Communion* and are referred to by Mother Bolton in her presentation.

"And when Jesus' priests offer the Holy Mass, "JESUS BECOMES REALLY AND TRULY PRESENT.

"We do not see Him as He looked when He lived upon this earth, going from place to place teaching the people. But we know that He becomes present when His priests offer Holy Mass because He said that He would do this. And Jesus is God.

"I want you always to love the Holy Mass, David. For nothing else in the world is so important and wonderful.

"And always show your love for Holy Mass by taking part in it as often as you can do so. But, unless you are ill, be sure to be present at Holy Mass on Sundays and Holy Days.

"For if you are faithful to Holy Mass, David, I know that God will bless you."

We have read the story, so let us reconsider our questions.

Now let us examine the section following the story of David, on pages 28 and 29. As I read this section, keep in mind the following questions, considering the Mass as divided into three sections—The Beginning—The Middle—The Last Part.

1. Which division of Holy Mass is treated in this section? Is this the usual procedure?
2. In the middle of page 29 there is the statement: "Jesus the God-Man becomes present then".

What three steps led us to this conclusion?

JESUS' PRIEST USES THE POWER JESUS GAVE

In the middle of Holy Mass Jesus' priest uses the power which he received from Jesus when he became a priest.

And when the priest uses this power, bread and wine are changed into THE BODY AND BLOOD OF JESUS.

When the sacred change of the bread and wine into THE BODY AND BLOOD OF JESUS takes place, it is the time in Holy Mass which we call

THE CONSECRATION

We cannot see any change in the bread and wine after The Consecration. For what we see still looks like bread and wine.

But what WAS before The Consecration bread and wine IS after The Consecration THE BODY AND BLOOD OF JESUS.

And Jesus, The God-Man, becomes present then!

This sacred change of the bread and wine into the Body and Blood of Jesus, took place
THROUGH JESUS' POWER AND JESUS' SACRED WORDS
which the priest spoke.

For Jesus' priest speaks for Jesus.

Now let us reconsider our questions.

After the Consecration has been carefully taught the section which follows on pages 30 and 31 makes a comparison between the Sacrifice offered at the Consecration and the Sacrifice on The Cross. As I read keep the following questions in mind:

1. Is the comparison presented in a complicated way or is it an evident comparison to any thinking child?

2. Do you think the Biblical quotation would cause the child to take it for granted that the Sacrifice takes place in present time?

3. This section states that at The Consecration Jesus offers to the Father His great, great Love and Obedience as well as His Body and Blood.

Do you see any especial spiritual value in stating for the child the fact that Jesus offers His Love and Obedience together with His Body and Blood?

ON THE CROSS

Jesus was our great High Priest.

He was offering to His Father for us, His Life, His Sufferings and His cruel Death with all of His great love and obedience.

AND AT THE CONSECRATION IN HOLY MASS

Jesus is also present as our great High Priest.

He offers Himself to His Father for us, as He did when He was dying upon The Cross,

His "Body which is being given" for us and His "Blood . . . which is being shed" for us with all of HIS GREAT, GREAT LOVE AND OBEDIENCE.

But at The Consecration the priest, whom we see, speaks and acts for Jesus, Whom we cannot see.

Let us reconsider our questions.

The section following on pages 32 and 33 also gives a comparison between the Sacrifice offered at The Consecration and The Sacrifice offered on Calvary. But this section goes further and makes an application of this knowledge to our own lives, that is, the section we have just been reviewing motivates the section we will now read. Keep in mind the following questions while I read:

1. What value do you see in the large print on page 32?
2. Do you see any value in repeating, "His Body which is being given, etc."?
3. Do you think that the words WITH JESUS in large print on page 33 will have any significance for the child?
4. What do you think of the motivation in this section for frequent attendance at Mass?

AT HOLY MASS WITH JESUS

You know that if you had been living at the time Jesus was dying upon The Cross, through love for us, you would surely have tried to go to that sacred place. And you would have stood near The Cross offering Jesus your own love and your promises to be true to Him all the days of your life.

Now you understand that at Holy Mass, although Jesus is not suffering as He did upon The Cross,

HE IS PRESENT!
HE IS AGAIN OFFERING HIMSELF
TO HIS FATHER
FOR US.

His "Body which is being given,"
His "Blood . . . which is being shed,"
and all of

His great love and obedience.

So I am sure that from now on, you will very often try to be at Holy Mass

WITH JESUS

to offer Him at this sacred time your love and your promises to be true to Him all the days of your life.

Let us reconsider our questions.

The next section, on page 34, is under the heading,

"SOME IMPORTANT ADVICE". As I read this section, think of the following questions:

1. Do you consider the idea conveyed in the large print in Section I valuable to the child?

2. Do you think the repetition "His Body, etc." will become tiresome or helpful to the child?

3. Do you think the little child will be interested in knowing a way to obtain greater blessings?

4. Since holiness should be the final objective of all our catechetical teaching, and since The Holy Spirit calls certain children to a spirituality which is very pure; do you not think that the teaching under the Roman Numeral II would be helpful to such children, and would do no harm to others less inspired.

SOME IMPORTANT ADVICE

I

AT THE CONSECRATION IN HOLY MASS, when Jesus comes to offer Himself to His Father for us, you will bring greater blessings upon yourself and others if you also

OFFER JESUS TO HIS FATHER,

His "Body which is being given,"

His "Blood . . . which is being shed,"

with His great, great love and His obedience, "even to the death of The Cross."

II

And you will show that you love God above all, if at The Consecration

YOU ASK JESUS

TO OFFER WITH HIS LIFE,

your life,

WITH HIS LOVE AND OBEDIENCE,

your love and obedience.

Let us reconsider our questions.

The next section, pages 35 and 36, is under the heading, "Why We Offer Prayers Through Jesus". It involves teaching concerning "The Mystical Body of Christ", although

the term is not given. But this teaching is absolutely necessary if the child is to have the right understanding of Holy Mass. As I read, consider the following questions:

1. How is the Mystical Body of Christ taught?
2. Do you like the idea of suggesting to the child that there will be more to learn later on?

WHY WE OFFER PRAYERS THROUGH JESUS

Jesus, you know, is God's Own "Beloved Son."

And Jesus' Father is always "well pleased" with Him.

Jesus is the highest, the greatest and the holiest One Who ever lived upon this earth. And when you are older and are reading other books about Jesus, they will help you to understand better than you do now why we say that Jesus is

THE HEAD OF US ALL.

Through Jesus we are made holy with God's Love and Truth. And when Jesus, THE GREAT AND HOLY HEAD OF US ALL, is present during Holy Mass, offering Himself to His Father for us, His Father turns toward us with love.

He looks upon us as very dear children.

And because Jesus is THE HEAD OF US ALL, He is pleased to hear our prayers.

He is pleased to bless us and to help us

Let us reconsider our questions.

The section on page 37 is under the heading, "HOLY COMMUNION". The definition of Holy Communion given in this section is in large print.

As I read consider the following questions:

Do you think the definition of Holy Communion given in this section adequate?

HOLY COMMUNION

After the bread and wine have been changed into The Body and Blood of Jesus, and Jesus has offered to His Father for us His Body and His Blood, with all of His great love and obedience, then He wants to come to us to make us holy with His Love and Truth. What was, before The Consecration, round white bread, is, after The Consecration, A HOLY HOST.

And when we receive The Holy Host,

JESUS COMES TO LIVE WITHIN US.

Receiving Jesus in The Holy Host is called

RECEIVING HOLY COMMUNION.

Let us reconsider our question.

The teaching which we have been giving so far concerns the Consecration and Communion. Do you think that if these sections are well taught the child would have a grasp of the essence of the Mass?

When the child has this grasp of THE ESSENCE OF THE MASS then we can think about the beginning of Holy Mass, and the section on pages 38 and 39 treat of this.

Let us read paragraph 1.

THE FIRST PART OF HOLY MASS

At the beginning of Holy Mass, keep thanking God for having sent Jesus to this earth to offer for us such great love and obedience that He more than made up for the turning away from God of our first parents and all other people.

This paragraph at first reading might seem difficult to the child, but we must understand that the idea expressed in the paragraph has been thoroughly taught in Book Two of the Series.

Now we will read paragraph 2.

Tell Him that you are sorry for every time that you did not give Him love and obedience, and that you will try very hard to obey Jesus' two great Commandments of Love.

The idea expressed in paragraph 2 might seem difficult if we did not understand that the two Commandments of the New Law were carefully taught in Book 3 of the Series.

The idea expressed in the first sentence of paragraph 3 might also seem difficult at first sight, but we must realize that this is Book 4 of the Series and that the doctrine of sanctifying grace has been taught throughout the other three books.

PREPARING FOR THE COMING OF JESUS

Then ask Him to bless you, and to let you have more of The

Light of Grace in you. For this is the best way to prepare for the great moment when Jesus will be present in The Holy Host, offering for us His Body and His Blood with His great love and obedience, as He did when He was dying upon The Cross.

And if you try to prepare well for this great moment, you will be very pleasing to Jesus when He comes to you in The Holy Host.

Now consider the following question:

What is the salient or pivotal idea of this section?

The next section which is on page 40 treats of the last part of Holy Mass in a general way. And, of course, the dominant ideas are thanksgiving and petition.

THE LAST PART OF HOLY MASS

After you have received Jesus in The Holy Host, thank Him for coming to you. ⁿ

Ask Him to give you more and more of His Love and Truth so that you will keep on growing more like Him in holiness.

Ask Him for many other good things for yourself, for your father and mother and for all those whom you love.

And say many sincere Acts of Faith, Hope and Love.

Notice the second paragraph especially.

You see the definition of sanctifying grace as taught in this First Communion Series is God's Love and Truth in us, and the child is familiar with this phraseology.

Let me give you briefly the reason for this particular definition of sanctifying grace.

The definition of sanctifying grace given in the Bible 2 Peter 1:4 is that by it we are made "partakers of the divine nature."

In preparing for First Communion it is necessary for the child to know something of the divine nature because, as St. Augustine says, we cannot love what we do not know, and God might be the Creator of heaven and earth and yet not be the God of Truth and Love.

So in Book One of the Series the child is taught that God is Love and in Book Two that God is Truth.

Then as a consequence of this teaching, which is in accord with St. Thomas, sanctifying grace is God's Love and Truth in us.

No teaching, of course, upon any point of doctrine could be considered finished until a certain number of applications are given.

The first application to the doctrinal point we have been studying would normally be Acts of Faith, Hope and Love pertaining to Holy Communion and these are given on page 41.

ACTS OF FAITH, HOPE AND LOVE

AN ACT OF FAITH

* * *

MY JESUS, I BELIEVE THAT WHEN I RECEIVE
THE HOLY HOST, YOU COME TO LIVE WITHIN ME.

AN ACT OF HOPE

* * *

MY JESUS, I HOPE TO SEE YOU FACE TO FACE
WHEN I DIE.

AN ACT OF LOVE

* * *

MY JESUS, I LOVE YOU. TEACH ME TO ACT MORE
LIKE YOU AS I GROW DAY BY DAY.

Page 42 gives a review in the form of a Project.

The children are asked to draw a house because as a rule they like to do this. They are asked to write the answers to the questions in the windows of the house because they also like to do this.

Let us read these questions.

A TEST

In your First Communion Notebook draw a three-story house.
Draw three windows in each story.

There are three stories in your house and there are three parts to the Holy Mass.

Questions about the Beginning of Holy Mass

Write the answers to these questions in the windows of the ground floor of your house.

At the beginning of Holy Mass, about Whom should you be thinking?

At the beginning of Holy Mass, you should tell God that you are sorry. Why should you be sorry?

You are preparing for the sacred moment when Jesus will be offering Himself to His Father for us, as He did on The Cross.

Why is it important to make good use of the time given to The First Part of Holy Mass?

Questions about the Middle of Holy Mass

Write the answers to these questions in the windows of the middle floor of your house.

Who gave Jesus' priests the power to change bread and wine into His Body and Blood?

In the middle of Holy Mass what does Jesus offer to His Father for us?

Receiving Jesus in The Holy Host has a special name. What is the name?

Questions about the Last Part of Holy Mass

Write the answers to these questions in the windows of the top floor of your house.

After Jesus comes to you in The Holy Host, what should you say to Him for all the good things He has given to you?

What should you ask for those you love?

What Acts should you say?

If our teaching to the children can go forth into the homes we then have a double apostolate, and religious teaching is more or less weak, which does not cause the parents to take an interest in what the child is learning. So on page 44 the parent is asked to sign the page if the child knows what is indicated on it.

Now let us read what is indicated on page 44.

Child's Name:

- knows what Jesus did for us on the night before He died which showed that He loved us and had great power.
- knows Who becomes really and truly present when Jesus' priests offer the Holy Mass.
- knows at what time in Holy Mass Jesus becomes really and truly present.
- knows what Jesus does for us during Holy Mass.
- knows why David's father wanted him to be faithful in his love for Holy Mass.

- can say correctly the Acts of Faith, Hope and Love given on page 41.
- can answer correctly the questions in the tests on pages 31, 33, 35 and 39.
- can tell in a child's own words what this book teaches about the Holy Mass.
- can say Jesus' two Great Commandments of Love.
- has kept a neat First Communion Notebook or has finished some neat project pages approved by the teacher.

Parent's Signature

Book Six of this Series, which is devoted to the immediate preparation for First Holy Communion, also gives careful directions for the prayers the children may say during each part of Holy Mass and how they should conduct themselves when receiving Holy Communion.

JESUS AND THE TEACHER

"And Jesus advanced in wisdom and age and grace with God and men." Has ever a more perfect definition of education been given by anyone? "Education is advance in wisdom, age, and grace with God and men." It is growth in right, judgment, in insight and thought; growth in maturity, which is not precocious, but adapted to the pupil's age; growth in pleasingness before God and men, in that truth of life, within and without, with which the Father is "well pleased," and which wins the trust of men so that it may lead them to greatness and truth. Thus did Our Lord, by His long years of tutelage, bless not only the classroom, the pupil, and the teacher, but He blessed education itself. So much did He bless it that He defined its function and its ideal more in detail than He defined anything else. If theorists would take His guidance, we would not so often be driven to unending changes and reforms. At least we may know, from the example of this Child, what education means in our hands. His vocation is ours; His Father's business is our Father's business; His outward growth in "wisdom, age, and grace" is the ideal of our education, whatever else may be added to it.

By Most Rev. Archbishop Alban Goodier, S.J., "Jesus and the Teacher," *The Sower* (January-March, 1939), p. 9.

High School Religion

THE ART OF QUESTIONING

BROTHER PHILIP, F.S.C.

Office of the Community Supervisor of Schools

Brothers of the Christian Schools

New York

In this discussion we shall limit the term "questioning" to its use as a teaching technique, for we shall be concerned with the teacher and with his presentation of a lesson in Religion rather than with a text book in Religion. The distinction is important, for in some catechisms the question comes first, whereas in instructions, the questions should usually follow the exposition. By some authors, the catechism questions are considered as merely rhetorical since it is presumed the pupil does not know the answers, nor will he comprehend them without explanation. Questions used as a teaching technique, however, serve entirely different purposes. The latter questions only will be discussed in this paper.

In spite of the general use of questioning, there has been remarked recently a tendency to discredit the use of questions because the technique has been abused, especially in teaching Religion. The abuses are granted. But so have the "progressive" methods been abused as Dr. John Dewey cautions. No method is "fool proof." Abuses usually result because fundamental principles are ignored through ignorance, inexperience, incompetence, or indifference resulting in routine teaching. In this paper an attempt will be made

to stress the correct use of questioning, the correct procedure in questioning, and the common mistakes in questioning considered as a widely used teaching procedure, especially in Religion, for "Whatever be the type of teaching adopted for the Catechism lesson the question always plays a principal role in it."¹

I. WIDE USE OF QUESTIONING AS A TEACHING PROCEDURE

In *Modern Methods in High School Teaching*, Harl R. Douglas, writes:

Easily the prevailing type of teacher and pupil activity is the question and answer procedure. If one walks into a class-room in a typical school one expects to find the teacher asking questions and the pupils answering them. Despite the steadily growing tendency to replace the question and answer type of teaching by more advanced methods, as supervised study, visual instruction, socialized recitations, and problem project activities, and the tendency to minimize recitations as such, it is probably true that questioning, interspersed with telling in the way of correcting or supplementing answers, still occupies as much class-period time as all other types of teaching combined. It must not be inferred from this statement, though, that the question and answer method is one that has been out-grown and ought to be discarded.²

This idea is also emphasized by H. W. Nutt, who remarks: "Every teacher will employ questions in teaching any subject."³ In *An Introduction to Education* we are told: "When we find a true teacher at work in a classroom, we generally discover that he is using the question for a distinct educational purpose."⁴ And Regan tells us in *Fundamentals of Teaching*,⁵ "But among all the teaching instruments at the disposal of the teacher the question when skillfully employed is probably the most effective." The opinion of educators seems to be unanimous that questions have played an essential part in the teaching procedure from the time of Socrates to our own time. Moreover, they seem to

¹ Brothers of the Christian Schools, *Manuel du Catechisme* (1908), p. 156.

² Harl R. Douglass, *Modern Methods in High School Teaching*, p. 31. New York: Houghton, 1926.

³ Hubert W. Nutt, *Principles of Teaching High School Pupils*, p. 238. New York: Century, 1924.

⁴ Frasier & Armentrout, *An Introduction to Education*, p. 183. Chicago: Scott, 1924.

⁵ G. W. Reagan, *Fundamentals of Teaching*, p. 320. Chicago: Scott, 1932.

insist that questioning is not an outmoded method, or one that ought to be discarded, for it possesses unlimited possibilities.

II. QUESTIONING, A SOUND, PSYCHOLOGICAL PROCEDURE

It is a commonplace in educational literature that learning is a direct result of pupil activity. More specifically, mental activity is necessary for any type of learning, even for learning through physical activity. Thus, we say correctly that an animal is trained, but a child learns, whereas a machine is neither trained nor does it learn. Few devices stimulate pupil activity more effectively than does a direct thought-provoking question. Arthur H. Chamberlain makes this apt analogy: "The teacher's fish-hook is the interrogation point, for with her questions she angles in the minds of her scholars for facts, conclusions, inferences and judgments—the results of all the mental processes."⁶ Father Sharp makes this pointed statement to emphasize the mental stimulus provided in questioning: "In fact, questions are better than telling, insofar as they present a challenge that gives a sharp, quick and sympathetic encounter. . . . Progress in science has come by seeking answers to questions."⁷ "Good questioning is an excellent means of stimulating pupils to mental activity," remarks Dr. Reeves.⁸ Father Kirsch is even more emphatic: "Nothing wakes up the mind more quickly and thoroughly than does a direct question. To put her pupils on the alert, to hold their attention, to arouse their curiosity, to fix truth in their memory and to apply it to their conscience, to keep them active instead of passive—for all these ends the teacher will find nothing more helpful than the practice of frequent questioning."⁹ Since it stimulates pupils to mental activity, questioning is a sound psychological procedure.

⁶ Rev. Felix M. Kirsch, O.M.Cap. Quoted, *Catholic Teachers Companion*, p. 532. New York: Benziger Brothers, 1924.

⁷ Rev. John K. Sharp, *Aims and Methods in Teaching Religion*, p. 256. New York: Benziger Brothers, 1929.

⁸ Charles E. Reeves, *Standards for High School Teaching*, p. 216. New York: Appleton, 1932.

⁹ Rev. Felix M. Kirsch, O.M.Cap., *Catholic Teachers Companion*, p. 532. New York: Benziger Brothers, 1924.

Moreover, as Rev. Dr. John T. McMahon points out: "The method (question and answer method) is scientific, and progress is impossible without it. Where no questions are raised there are no discussions. If a method wishes to be scientific, it must retain this manner of approaching the subject."¹⁰ Is not the inductive method, frequently used as the basis of a series or sequence of questions, the method of science? Does not science synthesize a body of related facts, and analyze general propositions or laws to apply them to particular phenomena? These are also the lines of attack in problems in Religion, and the thought-provoking question is an excellent tool to use in the process. It provokes discussion.

But is questioning effective? G. W. Reagan answers the question thus: "But among all the teaching instruments at the disposal of the teacher, the question, when skillfully employed, is probably the most effective."¹¹ He proceeds to give three reasons for his assertion. "In the first place, it is more compelling than any other teaching device. . . . Since the question calls for an overt response, the pupil cannot so easily ignore it and attend to something else. In the second place, the question calls for a response which is open to evaluation. . . . Finally, the question is an effective teaching instrument because the pupil-activity involved in answering questions is of a very fruitful character."¹² The last statement becomes clear when we recall that in reading or in listening we follow the line of thought developed by some one else, whereas in answering thought-provoking questions we must organize the ideas ourselves. Questioning is effective, then, because it demands clear thinking and initiative on the part of the pupil.

III. MISTAKES IN THE USE OF THE QUESTION

As usual, we are confronted with two types of teachers: one does not recognize the psychological value of questions,

¹⁰ Rev. John T. McMahon, *Some Methods of Teaching Religion*, p. 87. New York: Benziger Brothers.

¹¹ G. W. Reagan, *Fundamentals of Teaching*, p. 320. Chicago: Scott, 1932.

¹² *Ibid.*, pp. 320-321.

the other over-emphasizes the question to the extent of neglecting other excellent techniques. Both teachers, we think, err in evaluating the question; both represent extreme views, whereas a sound policy calls for a sensible, justifiable use of questions. The continuous use of questions in rapid-fire-order violates the fundamental rule that learning takes place most effectively where a variety of pupil activity is provided. "The child likes things that interest him. Questions, multiplied during the catechism lesson, sustain his attention, but they do not always incite his interest, nor do they necessarily open his soul. We know from experience that to create this interest, which renders religious truth attractive and causes it to be desired, the teacher must have recourse to intuitive processes; they are the condiments that render it appetizing and more easily assimilated."¹³ Hence, to provide variety, questions must be interspersed with stories or illustrations, with short, interesting explanations and practical applications, with black-board work, with pictures, etc. Father Kirsch calls attention to the necessity of greater pupil participation than is possible with too frequent questioning: "A mistake is made by those teachers who overestimate the educational value of the question, and therefore neglect all other didactic methods. Such teachers seem to forget that the pupils would learn to express themselves much better if they were allowed to speak out what they know and feel. The questioning if overdone is merely pumping the pupils."¹⁴

Interesting studies have been made of the number and rapidity of questions in various high school classes. According to a study by R. Stevens as reported by Frasier and Armentrout,¹⁵ the number of questions per class period ranged from 61 to 176; the average, 75 to 100. Some teachers asked a question every 12 seconds; the average was a question every 30 seconds. As to the effect of such a large

¹³ Administrative Circular No. 300, On The Teaching of Religion, Brothers of the Christian Schools, Rome, 1938, p. 72.

¹⁴ Rev. Felix M. Kirsch, O.M.Cap., *The Catholic Teachers Companion*, p. 540. New York: Benziger Brothers, 1924.

¹⁵ Frasier and Armentrout, *Introduction to Education*, pp. 185-188. Chicago: Scott, 1924.

number of questions the authors quote R. Stevens: "First, the large number of questions causes a high-strung nervous tension. Second, the large number of questions suggests that the teacher is doing a large part of the work instead of the pupils. In order to cover a large amount of subject-matter he carries the train of the lesson through his questions, the pupils merely punctuating the series with short answers from the text. Third, the largest educational assets that can be collected are verbal memory and superficial judgment. Fourth, there is no time to cultivate the gentle art of expression. Fifth, there is little thought given to the needs of individuals. Sixth, there is very little real effort put forth to teach boys and girls to be self-reliant, independent mental workers."¹⁰ In this picture we have questioning in its most objectionable form. Naturally, we would expect a large proportion of such questions to be factual or memory questions since it is evident there is neither time to ask nor to answer thought-questions. Unity in questioning and sequence in questions cannot possibly receive much attention. What is the remedy? The teacher should come to class with four to six key or pivotal questions planned to secure unity and sequence. Such plans provide for the use of many effective teaching techniques as well as for pedagogically correct questioning.

QUESTIONS: KINDS, PURPOSES, ETC.

We distinguish between several kinds of questions. Fact questions stimulate the memory and test knowledge:—Who made the world? How many sacraments are there? Who is the minister of the sacrament of Holy Orders? Name the Holy Days of Obligation in the U. S. What does the term abstinence mean? These are samples of fact or of memory questions. They are used in reviews, in examinations and in series of thought-questions, for since they usually recall some basic truth they may serve as major premises in making practical applications, in amplifications of doctrine, etc. Fact questions, then, are merely solid places from which to start, as upon which to rest in the

¹⁰ *ibid.*, pp. 185-186.

development of the lesson. Thought-questions stimulate thinking. They are usually introduced by Why or How. How is confession implied in the institution of Penance? The answer: Priests are given a two-fold power to "bind" or "to loose"; these two-fold powers imply that the confessor is a judge; he must know the facts and the circumstances; hence, voluntary confession is essential in the sacrament of penance. Why is it fitting and appropriate that we receive Holy Communion fasting? Why does the priest wash his fingers at the Lavabo? These are sample thought-questions. It must be remarked that such questions, though based on fact, are much broader and more meaningful than the basic fact questions. These questions give the catechism lesson its real value, for they appeal to the intellect and give the reason behind the fact. And, really, since we hope and wish to develop intelligent Catholics who understand the theory and practice of their religion, we must feature and emphasize such thought-questions rather than fact or theological questions. How many natures are there in Christ? and How many persons are there in Christ? are good theological questions; yet they mean little to anyone but theologians because the terms nature and person are too abstract and inexplicable. Try these questions: Why is Jesus Christ God? Why is Jesus Christ man? The latter questions are not only understandable, they are rich in implications. But such questions cannot be asked and answered in twelve seconds. Here, then, we are attempting to remedy one of the most serious objections to the question-answer method, or rather are emphasizing the best type of question.

Harl Douglass¹⁷ gives the result of a study by Professors Monroe and Carter, who discovered twenty varieties of thought-questions. This suggests a variety of purposes in questioning. A few of these purposes will be discussed: (1) To help organize the material to be learned or to be taught. This purpose has been referred to in the recommendation to organize the lesson around four or six pivotal

¹⁷ Harl R. Douglass, *Modern Methods in High School Teaching*, p. 38. New York: Houghton, 1926.

questions. In the *Catechist's Manual*¹⁸ a model lesson on the Sign of the Cross is planned in which these few key questions are used: What is the sign of the Christian? How do we make the Sign of the Cross? Of what does the Sign of the Cross remind us? When should we make the Sign of the Cross? (2) To stimulate thinking on the part of pupils in developing the subject matter, and in applying the subject matter. This point opens the possibilities of (a) supplementary reading in religion as in other subjects; (b) the use of scrap books and book-reports; (c) the discussion of moral and economic evils and the principles of the papal encyclicals; (d) the practice of religion in every day life in the home, in school, in business, in play and in work. (3) To diagnose weaknesses in correct understanding of material and in methods of thinking. This calls for a clear analysis of answers and skillful use of subsequent questioning. (4) To direct attention to important phases of the lesson. Here enters the essential element of emphasis. If the emphasis is on living one's religion, and it should be, then the material rich in implications for correct living rather than abstract theological material will receive due emphasis regardless of the treatment in the text book used. (5) To discover the interests of pupils. Here we open the important question of guidance. The skillful teacher will find many evidences in questions raised, or in answers given, of an interest in religious or ecclesiastical vocation. But, for this phase of questioning, there must be provided real spontaneity in pupil questions as well as in their answers. Among other purposes we might list (6) to stimulate intellectual curiosity and interest; (7) to stimulate reflective thinking; (8) to foster appreciation. A serious consideration of types and purposes of questions will convince any teacher that questioning is not only an art, but a difficult art. Truly, a teacher may be judged by his skill in asking questions.

As we go into an analysis of our topic further we must note that good questions should be (a) short, in order that the pupil may grasp them at once; (b) simple, formed in familiar style, stated in words easily understood; (c) clear,

¹⁸ Brothers of the Christian Schools, *The Catechists Manual*, p. 212.

always put in the interrogative form and in a complete sentence; (d) precise, including one principal idea, and suggesting only one answer.¹⁹ The mistakes to avoid are (a) the use of long, involved questions that confuse the pupil; (b) the use of ambiguous questions that permit more than one answer, i.e., Is the Mass obligatory?; (2) dependence on the text book, for this destroys spontaneity on the part of the teacher while it encourages verbal memorizing on the part of the pupil.

It is evident, then, that skill in questioning makes heavy demands on the teacher, for according to Reagan, "skill in questioning depends on (1) knowledge of subject matter, (2) ability to think clearly and quickly, (3) psychological insight, (4) command of language, and (5) knowledge of what constitutes good technique in questioning."²⁰ The duties or obligations of a beginning teacher are plain. He must have at his command such a wealth of material that he will be independent of the text and free to concentrate on the ability and needs of his pupils, and on the organization of his material through questions and other techniques.

V. TEACHING RELIGION, NOT A CATECHISM

Independence of the text in questioning! What a perplexing problem for any teacher! Yet a moment's reflection will convince him that development and amplification and organization of material are the needs of the teacher. But these needs are not meant to be provided in the pupil's text. Being familiar with the text the pupil will study is one thing; being dependent on such texts in teaching procedures is quite another thing, especially in religion classes. Again, dependence on a text destroys initiative, nullifies the influence of a teacher's magnetic personality and leads to that dreadful teaching disease known as "rut" or routine. Ronald A. E. Colsell calls the text one of the "educational kill-joys".²¹ Father Drinkwater is equally severe: "We all know the catechism-magnifying type of mind. It is insatia-

¹⁹ *Ibid.*, 91-92.

²⁰ G. W. Reagan, *Fundamentals of Teaching*, p. 322. Chicago: Scott, 1932.

²¹ *The Sower*, July-September, 1938, p. 152.

ble. Its possessors are unhappy as long as anything is left to personal initiative, restless until everything is in stereotype."²² Yet the text has its place. However, the lesson in Religion, which aims to produce virtuous living through love as its impelling motivating force, must be warm and alive and vitalized because of the burning zeal of a charming personality. The zealous teacher, realizing all this, will not stop to calculate the time required to prepare and organize interesting material, to foresee effective technique, to plan his lesson around key or pivotal questions that are rich in associations and inspirational for living one's religion. The lesson in Religion will be one of absorbing interest if, according to apostolic tradition, Religion rather than a catechism is taught. Accordingly, Father McMahon pleads that we "suffer the little children to come to Him, to learn from Him, not from the dry text of the catechism".²³ How important it is then for the teacher to lead children to Him in an inviting, convincing manner, as if to say, "Come and see". Evidently, there is danger that over-emphasis on the catechism will cause both teacher and pupil to miss the main objective in teaching religion, right living in union with our Lord.

VI. PRINCIPLES AND PROCEDURES IN QUESTIONING

In organizing his lesson in Religion, the teacher is free to plan his material around some one unit; then he must plan his key questions in such manner that they will be logical subdivisions of that unit; these pivotal questions are sign-posts pointing to the goal, or steps in the logical development of the unit. But, as previously explained, these key questions must be preceded by expositions and illustrations and followed by further questions, explanations and applications. However, the questions asked and the techniques used must be purposeful. If the questioning is fragmentary or disconnected, the lesson will lack unity in aim and purpose. Purposeful questioning will bring out the organiza-

²² Rev. F. H. Drinkwater, "Catechisms for Young Children," p. 19, *The Sower*, January-March, 1938.

²³ Rev. John T. McMahon, *Some Methods of Teaching Religion*, p. 113. New York: Benziger Brothers.

tion of the material with due regard to emphasis on important questions, and to perspective in viewing the entire unit. A clear summary or précis will be possible where the lesson plan has unity. The inexperienced teacher, and the routine teacher dependent on the text, are very liable to see many small units of information as isolated facts. They do not realize that the teacher should organize and make meaningful, should unify and integrate knowledge. It is unity in planning, unity in questioning that bind the parts in one understandable whole.

Another important principle in questioning is sequence. If the principal type of question used is the thought-question through which we stimulate and direct pupil thinking to definite goal, then order in the series of questions is of prime concern. When the proper sequence is not observed, pupils will be thrown in confusion. Moreover, unity and purposefulness are certain to be ignored in questions lacking logical sequence. If questions are arranged in sequence it is easy to arouse and maintain interest by presenting progressively fresh and challenging points of view. The natural, easy, fluent, confident use of thought-questions possessing unity and sequence readily indicates a superior teacher.

The present discussion of procedures in good questioning presumes a normal class of between twenty-five and forty pupils. In this case it becomes most important to consider the interest of the class rather than that of an individual at the expense of the majority. The following points will be merely mentioned since they are generally recognized as correct procedures. The question is addressed to the class, and time is allowed for formulating an answer before calling on an individual. The answer is made to the class rather than to the teacher. Any pupil may be asked for approval or criticism of the answer. Thus we avoid the pedagogical blunder of teacher-pupil dialogue at the expense of the class. Since thought-questions naturally require more time than familiar factual questions, the speed in questioning should be just rapid enough to challenge the thinking of the pupils.

(2) Since fact questions have little value unless followed by

a thought-question, "Who," "What," "When," "Where" questions should be followed by "How," "Why" or "Explain." (3) Leading questions should be avoided, as should also alternative questions. In written tests the multiple-choice question is justifiable. (4) Questions that may be answered by "Yes" or "No" should be avoided unless followed by "Why" etc. (5) In questioning, parliamentary rules should be observed; only the one designated or recognized by the teacher should answer or ask questions. This does not mean that a pupil should not volunteer by quietly raising his hand for recognition. A wise teacher encourages such interest in the lesson. (6) To maintain interest, variety must be provided; consequently, after a few minutes of questioning, some explanation, illustration or application should be made. (7) If the pupil called on cannot answer, especially if many in the class have the answer ready, it is pure waste of class time to keep the former on his feet "till he gets it." This procedure stops the learning of the class; moreover, it does the individual little good since it is useless to attempt to "prime" a dry well. It would be better to allow some other pupil to answer, than to have the answer or explanation repeated. (8) Questions from a book tend to be mechanical and impersonal; the teacher's own questions are better. (9) Questions should be well distributed, but care should be taken to encourage slow pupils by asking them the easier questions. No pupil should be ignored. (10) Seldom should it be necessary to repeat questions, nor should the teacher as a rule repeat the answer given by the pupil. It is better to have a pupil repeat the answer if this is deemed expedient. These procedures are used by experienced teachers and are recommended by authors who develop this particular topic.²⁴

VII. THE PUPIL'S ANSWERS: HIS QUESTIONS

By pupil answers, we mean his replies to thought-questions during the period of instruction, not to the answers in his catechism. The *Catechist's Manual*²⁵ explains that pupil

²⁴ Charles E. Reeves, *Standards for High School Teaching*, pp. 218-220. New York: Appleton, 1932.

²⁵ Brothers of the Christian Schools, *The Catechist's Manual*, pp. 95-98.

answers should have these qualities: "(1) Personal, the result of reflection on the part of the child without any suggestion or prompting from his neighbor or from the catechist himself. It is only by sub-questions that the teacher should help the child to find the answer. (2) Individual, only the child who is questioned should answer. (3) Deliberate, without precipitation. The catechist himself should remain calm and allow the pupils sufficient time to answer. (4) Clear, as to idea, expression and enunciation. (5) Exact, excluding all error. (6) Entire, in both matter and form." If the answer given has these qualities it is good and praiseworthy, so should receive the teacher's approval, usually by a sign. If the answer is not clear, entire and exact, the teacher must not "reject it at once, or repel the child by any impatient gesture or harsh word." The necessary corrections will usually be made by the pupil after one or more pointed sub-questions; if he fails, then by another pupil, or by the teacher if several pupils fail to clarify the answer. Under no circumstances must pupils be allowed to laugh at the mistakes of another, or in any way embarrass him, or humiliate him. But above all the teacher must be kind, patient and encouraging or there will be no spontaneity in the pupil's questions or in his answers. If humorous situations arise, a good laugh may be in order, but never is biting sarcasm or cutting witticism in order.

"The questions of the teacher play a useful part in teaching, but the questions of children are much more important."²⁶ Walter Pitkin explains this in two pithy sentences: "You learn what you want to learn." "You learn more easily when you study something that interests you."²⁷ The child asks a question because he "wants to learn", and because he is interested. The child's question then is the fruitful opportunity for the teacher because learning takes place best when the mind is most receptive. Father McMahon makes several pertinent observations: "(1) It is the psychological moment to teach him; (2) his receptive faculties

²⁶ Rev. John T. McMahon, *Some Methods of Teaching Religion*, p. 92. New York: Benziger Brothers.

²⁷ Walter B. Pitkin, *How We Learn*, pp. 18-10. New York: McGraw, 1931.

are ready; (3) interest is awaiting, keen, on edge; (4) the problem is present to the child; (5) the answer will be a personal tuition; (6) there is less danger of forgetfulness now; (7) it is his excursion into research, he singles out one item from the general mass for special attention; (8) the child who asks a question appeals to the teacher to put himself in the same position as the enquirer."²⁸ The child's question not only gives an index of his thinking, it "signifies an alert mind, the very time, if ever, to 'strike while the iron is hot'."²⁹ In *How We Think*, John Dewey stresses the importance of keeping alive the child's intellectual curiosity lest "the open-mindedness and flexible wonder of childhood" be lost. "The teacher has to protect the growing person from those conditions which make an individual either a lover of sensations and sentimentalism or leave him blasé and uninterested."³⁰ In this respect was not our Lord the perfect teacher? His teaching so stimulated His hearers that they plied Him with questions. It would be interesting to study the Gospel narratives to list the questions put to Him, and to note how He answered them. Fortunate is the teacher who is able to stimulate his pupils to ask pertinent, even personal questions.

VIII. OUR LORD ANSWERS QUESTIONS

One important question addressed to Our Lord was not answered. Pilate asked Him "What is truth," but he did not wait for the answer and thus deprived us of an interesting definition. However, many of His answers are recorded for our edification and for our example. We should note how He actually provoked questions like, "How can this man give us His flesh to eat?"³¹ Nicodemus asks, "How can a man be born when he is old?"³² "How can these things be done?"³² His disciples wondered very much, saying: "Who

²⁸ Rev. John T. McMahon, *Some Methods of Teaching Religion*, p. 93. New York: Benziger Brothers.

²⁹ Rev. John K. Sharp, *Aims and Methods in Teaching Religion*, p. 25. New York: Benziger Brothers, 1929.

³⁰ John Dewey, *How We Think*, pp. 39-40. New York: Heath, 1933.

³¹ St. John, VI: 53.

³² St. John, III: 4, 9.

then can be saved?"³³ "Lord, teach us to pray."³⁴ "Art thou then the Son of God?"³⁵ And how complete are His answers, though at first sight our Lord seems to waste time, to answer in a round-about manner. In reality, He creates suspense or arouses curiosity to make the answers so effective that even His enemies dared ask Him no more questions. Note especially the manner in which He answered the question: "Is it lawful to give tribute to Caesar, or not?"³⁶ "Who is my neighbor?"³⁷ "What shall I do to possess everlasting life?"³⁸ "Art thou He that art to come, or look we for another?"³⁹ Sometimes our Lord answers directly, sometimes He defers the final answer to provoke further questioning, etc. But He answers with patience, kindness and finality except on a few occasions when His enemies questioned Him through malice. Our Lord is a more perfect model for the catechist than Socrates, who aimed mainly at stimulating thinking. Surely, skillful questioning is a consummate pedagogical art.

So, too, should the questions of pupils be received seriously, for though they seem at times silly to the educated adult mind they are serious to the child or he would not ask them. After the manner of Our Lord, the teacher should occasionally answer directly, or at times through explanations or illustrations. Sometimes, he should seek the answer from other pupils. "But whom do you say that I am?" came after the introductory remark that some thought Him to be Elias. Sometimes, except in questions of fact, the answer might be deferred to emphasize it as important enough to cause the teacher to wish "to look it up." But if the teacher succeeds in getting the pupil to reach the correct answer by an illustration or by sub-questions, the pupil derives much confidence and encouragement from the successful attempt to answer his own question. Is it a waste of time thus to help a pupil solve his own problem? Many teachers confuse

³³ St. Matthew, XIX: 25.

³⁴ St. Luke, XI: 1.

³⁵ St. Luke, XXII: 70.

³⁶ St. Matthew, XXII: 17.

³⁷ St. Luke, X: 29.

³⁸ St. Luke, XVIII, 18-23.

³⁹ St. Luke, VII: 20.

the terms education and information. At the risk of repeating, it should be stated again and again that in all phases of education, but especially in handling pupil questions and answers, great patience, kindness, charity, and encouragement are sorely needed.

May I digress for a moment to emphasize the importance of dramatizing the Mass, and the ceremonies used by the Church especially in administering the sacraments? How much more meaningful these ceremonies will be for our pupils if they realize the dramatic element in them. Dramatization is an excellent and effective teaching device. See the excellent chapter "Religion and the Drama", in Brother Leo's *Religion and the Study of Literature*, published by Schwartz, Kirwin and Fauss.

Have not many of us listened to formal talks or lectures at conventions with more or less listlessness until the time came to "raise questions" from the floor? Then did we not manifest keen interest because our problems were receiving consideration? Was not our interest keenest when we asked a pertinent question we thought very important? If this is true with adults, how much truer must it be with curious, questioning pupils? With adult experience in mind, the author in the present discussion aimed to present an appreciation of the question-answer technique and to summarize the best procedures in the difficult art of questioning. If this discussion aids even one teacher, he will feel that his efforts have not been in vain.

METHODS OF TEACHING HIGH SCHOOL STUDENTS THE MASS FROM THE OFFERTORY TO THE POST-COMMUNION

In conclusion, we propose a question to which all methods and devices used in teaching the Mass must be subjected: Will this method of presentation enable the student to realize, appreciate and enjoy his privilege—indeed, his duty—of participating actively and consciously in the Holy Sacrifice of the Mass?

By Rev. James N. Brown, "Methods of Teaching High School Students the Mass From the Offertory to the Post-Communion," *Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine, 1938*, p. 121.

College Religion

CATHOLIC WORLD CONGRESS OF UNIVERSITY FEDERATIONS

EDWARD J. KIRCHNER

International President of Pax Romana

Catholic University of America

Washington, D. C.

The Eighteenth International Congress of PAX ROMANA is to be held in America this year. It will consist of Study Sessions open to official delegates of National Federations, and of American Colleges and Universities, to be held at the Catholic University of America, Washington, D. C., from August twenty-seventh to September second; and of a Congress open to the public to be held at Fordham University, New York City, from September second to September eighth. Both parts of the Congress will be open to leaders of Catholic Action and to university officials. This Congress offers an unusual opportunity to teachers of college religion, and to directors of student activities in American colleges and universities, for it is the first Catholic Congress of its kind ever to be held in the Western Hemisphere.

WHAT IS PAX ROMANA?

As the American organizers of the Congress are working precisely in the hope that through the Congress the Catholic men and women of American universities and colleges will learn of PAX ROMANA, some kind of introduction to the organization is probably necessary to many of the readers

of the JOURNAL OF RELIGIOUS INSTRUCTION. In the short space of such an article as this, an outline, to be at all adequate, must be rather rigid and schematic.

PAX ROMANA is the *Catholic World Secretariate of National Federations of University Men and Women*.

It is *Catholic*: No federation can be affiliated to PAX ROMANA until it has the written approbation of the hierarchy, both for its organization and for its statutes; and the World Secretariate itself works under the direction of the Vatican, being attached at the present time to the Central Office of Catholic Action under His Eminence, Cardinal Pizzardo. Before the creation of this Office, PAX ROMANA was under the guidance of the Vatican Secretary of State, and it is significant of the cordiality of its relations with Ecclesiastical Authority that even after the transfer, the Cardinal Secretary requested that contact with his Office be maintained. That this friendly solicitude continues even after his election as Supreme Pontiff is evidenced by the fact that among his first acts after taking up his administrative duties was the dispatch of a cablegram which arrived in this country on March fifth, in answer to PAX ROMANA's expression of devotion and allegiance: "HOLY FATHER PARTICULARLY PLEASED GRATEFUL DEVOTED FILIAL HOMAGE OF PAX ROMANA WITH PATERNAL AFFECTION IMPARTS PRESIDENT MEMBERS APOSTOLIC BLESSING." This is a happy climax to the long series of letters of guidance and encouragement which he addressed year after year to PAX ROMANA in the name of his beloved predecessor.

It is a *World Secretariate*: PAX ROMANA's purpose is to unite among themselves in bonds of Christian Charity and Catholic Solidarity *all* the University men and women of the Catholic World. In its nineteen years of existence it has already succeeded in bringing together approximately forty national federations in thirty different countries, and has extended its influence to all parts of the world. In spite of severe losses in recent years in the suppression of all Catholic student activity in Germany and Austria, and its limitation in other parts of Europe, the work of the Secretariate can still be said to have advanced substantially during this

time in its progress on other Continents. It is probable that affiliation will be granted to the Catholic University Federations of South India at the coming Congress.

It is a *Secretariate*: Working as it does in all parts of the world, PAX ROMANA is not a sort of super-federation which controls its affiliates more or less directly, but is a common Secretariate for all of them, in which and through which they can all carry on their own work whenever it rises (as it frequently does on the university level) above a purely local or national character. Authority is vested in the Federations themselves, through the Interfederal Assembly, and not in the Secretariate.

Of *National Federations*: Only Federations of at least national extent (they may also be international or continental, and some of them are of this character), and aiming at the integral Catholic formation of their members, can be admitted to full membership in PAX ROMANA. However, local groups, or national federations with some "specialized" purpose, can be admitted to "corresponding membership" if their importance warrants it.

Of *University men and women*: The primary aim of PAX ROMANA is the furthering of the integral Christian formation of University students, but practically all University Federations include both alumni and students, and of late years ecclesiastical authorities have encouraged an increased attention to graduates already in professional life. In non-English-speaking countries, "university student" refers only to men and women in graduate work; but in English-speaking countries, because of a fundamental difference in university organization, undergraduates also must be included. Thus, in the United States, college federations, graduate federations, and alumni federations all can fulfill the requirements for affiliation.

For many years the only official contact of PAX ROMANA with the United States was with the National Catholic Alumni Federation, which voted its affiliation in 1926 at Philadelphia, but difficulties of organization and communication never permitted this contact to become really fruitful, so that of late years the Federation has withdrawn from

any active participation. At the same time, however, new contacts were being built up, so that at present the World Secretariate counts among its American affiliates the Theta Kappa Phi Fraternity, the College Section of the Ukrainian Youth League, and the Student Peace Federation (a corresponding member because of its specialized purpose). A most promising development is the National Federation of Catholic College Students, which was founded by a number of Eastern Colleges to furnish a basis for the participation of all American Catholic Colleges in the work of PAX ROMANA and in a truly national plan of University Catholic Action, the students of these Colleges being at the present time rather profoundly divided by institutional, regional, and organizational differences. By adhering rigidly to the principles of Catholic Action, principally as regards the direction of the hierarchy and the preservation and strengthening of all organizations already existing, the Federation is steadily making its way, and gives real promise of finally solving a problem long looked upon as hopeless by those who were interested in its solution.

From this all too hasty survey, which has left entirely out of account the activity of PAX ROMANA, so far-flung that it could be approached only in an article devoted to it entirely, it should already be evident that the Congress should offer much of interest to teachers of College Religion and Directors of Student Activities.

THE THEME OF THE CONGRESS

This interest is considerably heightened by the importance of the theme which PAX ROMANA has chosen for its Congress in America, a theme which is attracting constantly increasing attention in every country interested in the continued advancement of Catholic Action: "The Role of the University in National Catholic Action." More will be said later about the importance of this theme, but first it would be better to give some idea of its extent, so that its relationship to College religious instruction can be appreciated.

The only practicable way of doing this in a few paragraphs is simply to list the subjects of discussion at the

Washington Study-Sessions, and of the Conference at the New York Sessions.

During the first full day at Washington, the delegates will study what is new in Modern Catholic Action, and how it is built up on the foundation of personal Spiritual Life; during the second, how in Catholic Action one's professional and social life becomes in itself an apostolate; during the third, they will study the universality and solidarity of Catholic Action—the function of the world university community in the Mystical Body of Christ; then they will examine the educative role of University Catholic Action—the direct preparation of its members for their future posts of responsibility in National Catholic Action; and on the final day they will attack the problems of reorganizing all university federations in the world so as to facilitate their entrance into their respective National Organizations of Catholic Action.

Then the Congress will move to Fordham University, New York City, where its sessions are open to all, whether or not they are official delegates. The work here will be carried forward in public conferences by outstanding Catholic leaders from all parts of the world. Some of the subjects to be treated are the following: The Nature of Catholic Action; The Collaboration which University Men and Women Can and Must Give to their National Catholic Action; The Intellectual Role that University Men and Women must play in Catholic Action; the relations of Catholic Action to purely Religious Action and to Temporal Action, *PAX ROMANA* and the International non-Catholic and anti-Catholic organizations; Outline of a Program for the Future in University Catholic Action; and finally, *PAX ROMANA*'s Program for Peace—not a "pressure campaign" but a solid work of mutual understanding, Christian sympathy, and common endeavor.

Interspersed with these general topics of discussion will be many smaller meetings for those interested in special technical problems; and every effort will be made to foster the cementing of personal friendships between the delegates

of different nations during the two weeks of prayer, study, action, and recreation in common.

REASONS FOR CHOOSING THE THEME OF THE CONGRESS

We have already seen that the Congress should be of interest to the readers of this JOURNAL, both because of the very nature of PAX ROMANA, and especially because of the inherent interest of the theme. It would not be an exaggeration to go a step further and say that this theme (in itself, of course, not necessarily in relation to the Congress) is something of an obligation for College teachers of religion and for directors of student activities!

Let us look at a few facts: The first Encyclical of the late Pope Pius XI after his accession to the Pontificate was the *Ubi Arcano Dei*, in which he directed the Catholic World to participate in Catholic Action; the last one, made public on the very day of his death, was a detailed instruction to the Philippine Episcopate on setting up Catholic Action. In the more than sixteen years that intervened, that same Catholic Action was either the direct object or the background of everything he said or did. Not in all history has any single idea received such insistent official publicity; not in all history has such an effort been made to mobilize all the energies of the Catholic World for a single purpose. To find any adequate parallel one must go back through the centuries to the preaching of the first crusades, and even there it is doubtful whether the official effort involved is the equal of this modern effort which we have witnessed.

Has this effort of the papacy met an adequate response from the faithful? In no country is Catholic Action, in its completeness, an achieved thing; but no country in the world is free from its influence. To quote from the book *Restoring All Things*:¹ "Catholic Action is in being, literally, from China to Peru. In one place, as we have said, it is more advanced than in another. In one place appears the beginning of a new Christian social order. In another, one sees but the first movements of the mind, the imagination

¹ John Fitzsimons and Paul McGuire. *Restoring All Things: A Guide to Catholic Action*. New York: Sheed and Ward, 1938.

and the will. But no great social movement in all history has grown as this is growing. One may see in it the fact of our time most charged with significance for the future."

The same irregularity of achievement which is noted for nations in this passage, must be remarked for social classes. Some have advanced to the threshold of the achievement of a new order, some are experiencing the first movements of the mind and will.

Now where in this scheme of things do the University Men and Women stand as an organized group? Not at the top, certainly. Not even near the top. I would hesitate to say just how far down they come, but this much at least is evident: it is too far down for those who are being trained to direct Christian civilization!

It was mentioned above that the last letter of Pius XI was one on Catholic Action, made public on the very day of his death. Let us listen to its words on our subject: "The University Students deserve special attention from Catholic Action. . . . They, in fact, represent the future leaders of society in the various fields of culture, commerce, industry, and public affairs. . . . It may seem a very difficult undertaking to try to penetrate and exercise a salutary influence in University life, but the very difficulty of the task should be an incentive to set out on this work with great generosity of heart, and a complete abandonment to the help of Divine Grace, which can triumph over all obstacles." The first part of that quotation is eloquent in what it states; the last part is more eloquent in what lies between the lines.

Let us grant immediately that this letter was directed to a particular country and to particular circumstances, and that any generalization will have to be made on the basis of our own experience. That experience for America might best be outlined in a few quotations from letters of several leaders in the field of American Catholic College organization.

"The university and college group is the slowest group to move on any project like this". . . . "What we feel is that with the college group you have your most difficult type to interest and to hold". . . . "College faculties are reluctant

to pay attention to anything which doesn't already exist in some form on their campus. . . . When powerful and enlightened groups sought to organize Catholic College groups, they soon found out that when Catholic College men got together the only topic that would hold their interest was football. . . . Perhaps we are too pessimistic. But we have had the unhappy experience of trying to 'organize' Catholic College youth before, and we know from having run up against a stone wall so many times that our Catholic youth is almost as materialistic as the youth of the world. . . . Your task (of University Catholic Action) seems to me terribly difficult." . . . "The apostolate of like by like is a hundred times harder in the university than among the laboring classes."

To this testimony I could add some rather discouraging items of my own. But they are hardly necessary; and besides, the very bitterness of some of the remarks just quoted indicate that the picture is not all black. The indictments are not true at least of their authors and immediate followers. An interesting commentary on the situation in another country may be noticed in the abrupt way in which the tone changes from enthusiasm to apology in the book already referred to (*Restoring All Things* by Fitzsimons and McGuire) as soon as University Catholic Action comes up for discussion in the country (Belgium) presented as one of the best examples in the world of the realization of Catholic Action in practice. It is happily true that the situation has now definitely improved over that indicated in even so recent a book; yet is it not sad that while farmers and laborers and young men and women of the poorer classes, (Boerenbond, Ligue des Travailleurs chrétiens, Jeunesse Ouvrière chrétienne) with their limited opportunities, were actually bringing into being a new Christian Social Order, the University federations should still have seen fit to defend their privileges and ignore the surging life around them?—and that in the country of the great University of Louvain!

All of us who in any way deal with the training of Catholic University men and women must examine our consciences

to see if we have not succumbed to routine in our efforts. After all, the university is largely traditional, and may be expected to resist change; it tries to develop intellectual initiative and self reliance, and we know how easily these qualities slip over into individualism and self complacency. We must force ourselves to take cognizance of the unparalleled effort at social and religious renewal that the reign of Pius XI really represents, and of the unparalleled renewal that is actually getting under way in every country of the world. These things, in the opinion of those who have studied them most closely, are unique in Christian history. They are the meaning behind the enigmatic words Catholic Action. It cannot be insisted too much that those words, solidly grounded though they are in Christian tradition, really do represent a thing which in many ways is new and unprecedented, really do represent a thing which can be known only by a sincere and intense effort to study. Yet most people connected with university life have accepted the theory that Catholic Action, perfect and undefiled, is whatever they happen to have been doing already in the past!

But be it noted that it is the University community itself which is now reforming its own attitude. In the coming International Congress it assumes a definite role of initiative and leadership in the practice of Catholic Action. No other social group has as yet brought together its members from all countries of the world in a direct attempt to examine and fulfill its own role in the vast apostolate of Catholic Action, yet that is precisely what the University is doing!

Moral theology devotes relatively small space to charity and the Works of Mercy, largely because this great field of Christian morality—well-nigh 50 percent of it—does not lend itself to the traditional casuistic methods of moral theology. On the other hand, charity should be given an emphasis quite equal to that given to the Commandments in any system of religious education that aims at being Catholic.

By Rev. John C. Cooper, Ph.D., "The Theology of the Mass for Teachers of Public School Children in the Elementary Grades," *Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine, 1938*, pp. 83-84.

Confraternity of Christian Doctrine

"PLAYING SHOW" IN A RELIGIOUS VACATION SCHOOL

THE MISSION HELPERS

Towson
Maryland

A class of precious, alert little tots sat before me with sparkling eyes; we had just finished our lesson on the Birth of Jesus.

"Now let's play show," I suggested, to which suggestion came a chorus of enthusiastic "Oh, yes!" exclamations.

Lively imaginations quickly transformed the hot July sun into a pale moon, and the faint, passing breezes into cold wintery blasts. We were living those glorious scenes of Nazareth and Bethlehem once again.

"Who will be the Blessed Mother?" Now, some tact had to be shown, for, of course, not one failed to say "Me! Me!" A little goldenhaired, blue-eyed lassie beamed with delight when choice fell upon her; then there came a shy, and very abrupt St. Joseph; the great Archangel; some very hasty and business-like inn-keepers; a group of wide-awake shepherd boys; and finally the Baby Jesus, a dear little cardboard Infant, was placed in readiness. Our cast of characters being complete, we began our Play immediately.

The great oak tree suddenly became a little home in Nazareth, a camp chair, a real priedieu, and forthwith came a childish Virgin, who knelt down and soon became absorbed

in somewhat "distracted prayer." A moment elapsed, and there appeared from behind the tree trunk, the angel Gabriel, with his great message which had to be checked somewhat. For, coming in the presence of the kneeling Virgin, he began in a tone, breathless and halting—indicative of fear, lest he should forget:—"Hail, Mary, full of grace, the Lord is with thee! Blessed art thou amongst women . . ." and were it not for an onlooker most respectfully calling out: "That's enough!" the dear Angel would doubtless have given us the entire prayer of the Hail Mary.

Little Mary looked surprised. Then the Angel proceeded. "Don't be afraid, Mary: I got some good news for you. God wants you to become the Mother of His Son!"

"All right," answered Mary. "I want to do whatever God wants me to."

Quickly scenes were shifted. Gone was the Nazareth cottage, and now the desert lands greeted our eyes. It was nightfall, despite the dazzling sun of noon-day. On a make-believe donkey rode the dear Virgin, and by her side, a little bashful, blue-eyed St. Joseph. No words—utter silence, until on coming to a clump of brushes and weeds, which were nothing less than Bethlehem's inns, the party halted, and St. Joseph timidly rapped on an imaginary door. A dark little face appeared. "What's you all want?" he demanded gruffly.

"Please, have you got some room for us?" meekly asked St. Joseph.

"No," the busy inn-keeper answered, "Move on." And going to the next clump of tall, waving weeds another similar scene was enacted. Upon this second refusal, Mary lovingly said: "Never mind, Joseph. Let's go down to the cave down that hill." And the two dear ones again set out.

Meanwhile, the shepherd lads were arranging themselves gracefully beneath the oak, in a sleeping position. Suddenly an angel appeared: the little ones jumped to their feet in make-believe fear. The dear Angel quietly calmed the rapidly beating hearts of the expectant shepherd boys. "Don't be afraid," he said. "I got some good news for you. You're gonna find the Baby Jesus and His Mother in a cave

on that other hill." Well, well! The haste with which those shepherd lads followed the directions of the angel was almost destructive to stage decorum. They fairly flew.

Of course, the Baby Jesus, meanwhile, was comfortably placed in Mary's arms, and was smiling a welcome when the shepherds arrived.

Good St. Joseph looked on, very timidly, but most protectingly. Before the Babe the shepherds knelt, and one asked: "Could we hold your Baby, a little, Blessed Mother?" Oh, the charm of it all! They prayed, made believe they kissed the Infant Hands and Feet, when finally one proposed to go home, and tell their Mother all about the "new Baby."

Walking backwards, waving good-bye, with an invitation from the Blessed Virgin to come back again, the "greatest Story of Love ever told" came to an end for that day. I felt that each little one had its blessed memories and lessons deeply and clearly written on his heart.

Surely Jesus looked lovingly on His dear little ones of the Missions. How the beauty of childhood, its innocence and purity must console His Divine Heart! Once again, as in those blessed days of old, there comes that Gentle Voice: "Unless ye become as little children . . .!" "A little child shall lead them!"

It might seem that the instruction by the sisters of children attending public schools would result in decreased attendance at the parochial school. But those sisters who give themselves entirely to this work find an altogether different effect. The child comes to revere and love the sister, and with the omnipotence which children have in the modern American home, his own desire to come to the parochial school is sufficient reason for the parents to send him there. Statistics are limited, but this at least may be said, that where the sisters give as much attention to their religion classes for public school children as they do to their classes in the parochial school, the public school classes become a recruiting ground for the parochial school.

By Rev. Leo R. Smith, S.T.D., J.C.D., "Priest, Religious and Laity in the Active Confraternity," *Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine*, 1938, p. 43.

NOTES FROM THE NATIONAL CENTER OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE

THE CONFRATERNITY QUESTION BOX

"A standard religious vacation school is an organized school of religion conducted for three hours during the forenoon, five days a week, for four weeks during the public-school summer vacation. It is for children who do not attend a Catholic school through the regular school year." *Manual of the Confraternity of Christian Doctrine.*

The Religious Vacation School season is near at hand. In many dioceses training classes for lay teachers are already under way. *Helpers* are preparing project materials for the children who will attend the schools. *Fishers* are ready to canvass the homes within the respective parishes to discover those children who attend public schools and for whom the religious vacation school is a necessity. Inquiries at the National Center for the past few weeks have had but one theme: the Religious Vacation School. We invite further inquiries through the JOURNAL OF RELIGIOUS INSTRUCTION.

Q. As a conservative I am pursued by doubts and difficulties when there is a new program to be launched. This summer we are launching a Religious Vacation School in my city parish. Are Religious Vacation Schools successful in city parishes? How are we to get the children away from the public playground? Where am I to get the teachers?
(Pastor)

A. We are conservative, too! Our answers are never given until we have "looked at the record." The following reply is a sample from the record.

Last summer in a large Eastern diocese, with practically no rural population, 41 religious vacation school centers, with a total enrollment of 7,020 elementary grade pupils, were conducted for five days a week (in the forenoon) for

five weeks. Of the 144 teachers, 12 were Sisters, 22 seminarians, and 110 lay catechists. Such a record is equalled by other urban dioceses.

The public playground does present competition to the Religious Vacation School, but when the religious vacation school director goes out to meet the competition, it is the vacation school that wins out. We quote from an address of the Rev. Francis X. FitzGibbon, Secretary of the Diocesan Confraternity of Christian Doctrine, Brooklyn, N. Y., delivered to the Second National Catechetical Congress¹ on the subject of The Religious Vacation School In a Large City Parish.

The religious vacation school in a large city must compete with many distractions which are likely to turn the attention of the children away from their work. One type of distraction is the city-owned and city-operated playgrounds. The playgrounds in the congested areas of this city have been increased and elaborated during the past three years on a wide scale. They are well equipped, many with swimming pools where the children are admitted free in the morning but must pay a nominal fee of five or ten cents in the afternoon. They are staffed with competent workers and playground supervisors who direct the activities with great success. A playground of this nature near the religious vacation school is bound to do damage to the attendance, and since we have not the same facilities to offer, it would be unwise to compete. Therefore, we should make use of the opportunities which are afforded. The supervisors of such playgrounds can be approached and times can be agreed upon for the attendance of the children from the school. Reservations can be made for baseball fields and other courts, and the program directors of the school can have their recreation organized thoroughly before they enter the grounds. Some of the pastors during the very hot weather donated the money necessary for the children to use the pools, and in some instances sent them to the beaches in the afternoon at their own expense. The cost for 200 children amounted to about \$40.00.

If the Confraternity of Christian Doctrine has been fully organized in your parish, that is, if under your direction you have a Chairman of Teachers, Fishers, Helpers, etc., then the religious vacation school will provide an opportunity for the parish organization to function. If this is not the case, however, the Confraternity program can be

¹ *Proceedings of the National Catechetical Congress, 1936, p. 152.*

adapted to your local needs. We would suggest that you secure the following Confraternity leaflets: *Plan for Organizing a Parish Unit of the C. of C.D.*, the *Religious Vacation School*, *Instructions for Teachers*, *Instructions for Fishers* (home visitors), *Instructions for Helpers*.

To answer your specific question, "Where am I to get the teachers?", we suggest that the services of Sisters and seminarians may be secured. Your chairman of lay teachers solicits the services of Catholic teachers in public schools as well as the services of Catholic college graduates or students. The prospective lay teachers should attend a minimum of six classes in which they are given courses by a priest in the doctrines which they will teach, i.e., the Creed, the Commandments, the Sacraments. Demonstration classes should also be arranged so that methods of teaching religion may be observed. The Sisters in your parochial school will be glad to assist in this work.

In brief, a well organized city parish religious vacation school is the result of combined effort on the part of the priests and parishioners. The vacation school should be thoroughly publicized in the parish. Personal contact with parents of public school children is often necessary and always desirable. The Committee of Fishers (home visitors) should seek out every child in the parish who is not receiving a Catholic school education, keep check on his attendance at the vacation school and re-visit his home if there is a falling off in attendance. The Helpers prepare the project materials and arrange for transportation of teachers and pupils, if this latter is necessary. Where the parish is actively interested, the vacation school, even in the large city, is a success.

Q. *Several of our students (senior college) have expressed the desire to teach or in some way assist in the religious vacation schools. As our Sisters do not have religious vacation schools I would be glad to have you suggest the proper person or authority to whom our students should apply for such work.* (Sister Dean.)

A. If the students are to be at their own homes during

the vacation time it would be well to ascertain first whether a vacation school will be held in their own parish. If so, they might apply directly to the pastor. If this is not the case, the proper person to receive their application is the diocesan director of The Confraternity of Christian Doctrine. His name may be obtained from the Chancery Office. If the Confraternity of Christian Doctrine is not erected in their home diocese, the Chancery Office is still the proper channel for information about the vacation schools.

Q. I am informed that there is a graded series of Model Lessons in Catechism very helpful to the lay catechist. If these lessons are aids for the teacher I shall be interested in securing them for the lay catechists in our Religious Vacation Schools. (Director)

A. The series of Model Lessons in Catechism is an explanation of the Catechism for the use of teachers of secular elementary-school children. There are three booklets in the series, priced at 10c each.² The First Series, Grades I-II, is on Creation; the Second Series, Grades III-IV, the Commandments; and the Third Series (published last fall), Grades V-VI, is on the Sacraments. Each lesson presents the catechism material just as the teacher might present it to the child. In language adapted to the child's grade level, Word Explanation, Explanation of Doctrine, Reflection, Suggested Questions, Practice, Sacred Story, and Reflection are given.

Q. I am a graduate (1937) of a Catholic college and have secured a position for the summer months as a senior counsellor in a girls' camp. The camp does not have any religious affiliations, but the directress is anxious that the program include week-day religious instruction for the various faiths represented. She has asked me to take care of the classes for the Catholic girls, about 12 or 15 in number, with an average age of 13. I would appreciate suggestions. (Camp Counsellor)

² Model Lessons in Catechism, Series I and Series II, St. Anthony Guild Press, Paterson, N. J., and Los Angeles, C. of C. D., Los Angeles, California. 10c each. Model Lessons in Catechism, Series III. Los Angeles C. of C. D., Los Angeles, California.

A. A personal reply has been sent to Camp Counsellor, but the question opens broad possibilities for religious instruction in the summer time both in Catholic and non-Catholic camps to those girls and boys of high school age who do not attend Catholic high schools. The Religious Discussion Club (the method used by the Confraternity of Christian Doctrine for adult religious instruction and for high school groups) might well be introduced into the camp program. Since its organization is a "club" organization it will be well received by the campers. Two or three hours a week, during a four-week encampment, is sufficient time to complete one of the number of excellent religious discussion club texts on the Mass, the Life of Christ, the Sacraments, or the Commandments.

THESE RULES AND REGULATIONS

There is a whole course in authority and its meaning waiting to be given by the man who really wants to see the rules obeyed.

If the student sees that:

1. All the world is ruled by law;
2. That without law, there would be the most indescribable chaos;
3. That man has law written into his heart;
4. That the more civilized the society the more it is law-ridden;
5. That the more complicated and interesting the art of sport, the more laws bind it and hold it fast;
6. That without God, authority is a joke; with Him it has a world-wide influence and value;
7. That for the sake of His sons and daughters, God shares that authority with certain people:
 - The rulers of the state;
 - The heads of the family;
 - The heads of the school commissioned by state and family to do their work;
8. That when he obeys he obeys not man but God.

If all this is stressed, rules become something more than a list of annoying prohibitions that are pleasant only when they are given a swift and energetic kick.

You cannot enforce authority when the young people do not know what authority is. You cannot make rules attractive, when they do not see what right anyone has to place a rule on their shoulders.

By Daniel A. Lord, S.J., "These Rules and Regulations," *The Faculty Adviser*, Vol. II, No. 6 (February, 1939), p. 1.

Theology for the Teacher

THE GIFTS OF THE HOLY GHOST

REVEREND JAMES W. O'BRIEN

The Catholic University of America
Washington, D. C.

In treating of the virtues, we have been speaking of the supernatural principles from which acts that are proportionate to man's destiny and meritorious of eternal life must proceed. A discussion of man's supernatural activity would be incomplete if we were to neglect the seven Gifts of the Holy Ghost, for these, too, are infused habits which are necessary for man to reach the end for which God created him. Although they have many things in common with the virtues, the Gifts of the Holy Ghost are not virtues in the strict sense of the word. On the other hand, while we can say that grace and the virtues are gifts of God—indeed we can say that even of our natural faculties—they are not called gifts in the strict sense. We shall attempt to show how the Gifts of the Holy Ghost are very much like the virtues, and secondly we shall show wherein they differ. In this way a fairly clear picture of the structure of the supernatural life of man can be obtained.

Like the infused virtues, both theological and moral, the Gifts of the Holy Ghost are operative habits which are infused by Almighty God into the faculties of the soul, namely the intellect and will. While there are virtues in the sensitive appetite as we have said before, there are no Gifts

of the Holy Ghost in that faculty, but they reside only in the highest powers of the soul, the intellect and will. Like the virtues, these gifts descend upon the soul along with sanctifying grace, are increased together with it, and with it are lost by every mortal sin.

A soul in the state of grace, therefore, possesses all the infused virtues and all the Gifts of the Holy Ghost. A soul in the state of mortal sin is deprived of all these supernatural ornaments with the exception sometimes of faith and hope, as we have already pointed out. The Gifts of the Holy Ghost are not received for the first time in Confirmation as is generally supposed. They are received together with sanctifying grace, frequently in the sacrament of baptism. It is true, however, that in the sacrament of confirmation, the Holy Ghost descends upon the faithful in a very special way. This is also true of the Sacrament of Holy Orders.

The Gifts of the Holy Ghost were enumerated by the Prophet Isaias. He referred directly to our Divine Saviour, but indirectly to all His followers as well, for as Saint Paul points out in his Epistle to the Romans,¹ Christ is the first born of many brethren. In the second chapter of the Prophecy of Isaias,² we read: "And there shall come forth a rod out of the root of Jesse and a flower shall rise up out of his root. And the Spirit of the Lord shall rest upon him: the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness, and he shall be filled with the spirit of the fear of the Lord." The Holy Ghost is present in the soul of the just man, and as Saint Thomas points out, He is never present without His gifts. There are no more than seven gifts, and they are enumerated in the order of their dignity.

As is quite evident from their very names, four of these gifts affect the intellect of man, the faculty that has truth for its object. The purpose of these gifts is to enable man to penetrate more fully the truths revealed by Almighty God. The other three gifts perfect the will of man, the

¹ Chapter 8, verse 29.

² Verse 1 to 3.

appetitive faculty which seeks what is good. They enable and direct man to do good more efficaciously.

By the Gift of Understanding, the intellect instinctively and instantaneously penetrates the truths revealed by God. It corresponds to the theological virtue of faith, and in a sense completes and perfects it. Unlike the virtue of faith, it remains even in the blessed in heaven. This is true of all the Gifts of the Holy Ghost.

By means of the Gift of Knowledge, the intellect intuitively distinguishes the things that are to be believed from those that are not, and judges firmly that there is nothing contained in revealed truth that is contrary to right reason. Saint Thomas holds that the Gift of Knowledge also corresponds to and completes the virtue of faith. Saint Bonaventure, on the other hand, says that it belongs to prudence.

The greatest gift of all is the Gift of Wisdom. It is a supernatural habit which enables man to contemplate divine things and to judge of them and of human affairs in the light of divine principles. It is given to some men, says Saint Thomas, not only for their own welfare but also for the welfare of others whom they are to lead to eternal happiness. Because it is the highest gift, it must correspond to the highest virtue, namely charity, despite the fact that they are subjected in two different faculties. Wisdom is in the intellect, charity in the will. All the other intellectual gifts correspond to virtues in the intellect, whereas the moral gifts correspond to the moral virtues.

The fourth among the gifts that perfect the intellect is the Gift of Counsel, which enables man to judge rightly concerning individual, concrete and practical affairs. It aids and perfects the virtue of prudence which, as we have said, modifies the practical intellect. These four gifts modify the intellect and are, therefore, concerned with supernatural truth. The remaining gifts are in the will and are concerned not with truth but with good, not with believing but with doing.

The Gift of Piety perfects the will and is a habit which inclines man to venerate God as his Father and to love men

as the adopted sons of God. It corresponds to the virtue of justice.

The Gift of Fortitude also resides in the will and endows man with special confidence in his ability, with the help of God, to overcome all the evils that impede his progress and to arrive finally at his goal. It corresponds evidently to the Virtue of Fortitude.

Finally, there is the Gift of Fear of the Lord, which is a filial and reverential fear of the divine majesty. It corresponds in the first place to the virtue of hope, for hope and fear are complimentary and mutually perfective. It also corresponds to the virtue of temperance which restrains man from indulging in the pleasures of this life which are most likely to lead man astray, for by indulging in the things of time he is neglecting those that are eternal.

Thus it can be readily seen that the seven Gifts of the Holy Ghost correspond to the seven principal virtues, namely, the three theological virtues and the four cardinal moral virtues. This agreement is not absolute in the sense that each single gift is paired off with some distinct single virtue, for as we have said two gifts, namely, understanding and knowledge, belong to the virtue of faith, whereas on the other hand one gift, that of fear of the Lord, corresponds to two virtues, namely, hope and temperance.

It may be objected that if the infused virtues are so perfect and there is such a remarkable correspondence and similarity between them and the Gifts of the Holy Ghost, that there is hardly any need for such gifts. Either the virtues or the gifts should suffice. The supernatural life of man and the obtaining of his destiny should be possible with the help of one or the other. The answer to this objection leads us to the final point, which we have to consider with regard to the seven Gifts of the Holy Ghost. We have seen some of the things the gifts and virtues have in common. We must now consider wherein they differ, and once we perceive this difference we can readily understand the need for these gifts if man is to reach his goal.

Both the virtues and the gifts are infused supernatural operative habits, but whereas the virtues are given in order

that man might act in conformity with reason and faith, the gifts are infused in order that man might operate under the illumination and inspiration of the Holy Ghost. True, the virtues enable man to perform acts that are far superior to human nature, nevertheless the operations of the supernatural virtues are more closely related to man's activity in the natural order than are his operations under the movements of the Holy Ghost. There is more of the divine in the latter, more of the human in the former. Hence the gifts dispose man so that he is more easily moved by Almighty God, the virtues so that he may be more easily moved by reason, elevated of course, to the supernatural plane. The Gifts of the Holy Ghost are more efficacious in their operations than are the virtues. Under the influence of the gifts man is more moved than moving. It must not be thought, however, that even in this case he is merely passive. The virtues incline man to do what is necessary for salvation, the gifts not only to what is necessary but what is superabundant and heroic.

The Gifts of the Holy Ghost are absolutely necessary for salvation as is evident from the Encyclical Letter of Pope Leo XIII, May 9, 1897. They are superior to the moral virtues but inferior to the virtues of faith, hope and charity which attain God directly, whereas the gifts are concerned with the things that lead to God.

In the final article we shall consider the effects of all these supernatural ornaments with which Almighty God has endowed man, so that he can lead a life that is above his natural faculties and proper to the adopted children of God. These effects are the eight beatitudes and the fruits of the Holy Ghost, which are not habits from which supernatural acts proceed but are themselves acts in which all man's aspirations and desires are realized.

New Books in Review

Self Improvement. By Rudolf Allers. Benziger Brothers, 1939. Pp. ix+255. Price \$2.50.

The author of this text has been at the Catholic University of America for the past two years. His arrival in this country was America's good fortune. Dr. Allers' *The Psychology of Character* and the abridged issue of the same (Sheed & Ward) represent the finest orientation this reviewer knows of for teachers, parents and others engaged in the work of character guidance. *Self Improvement*, dealing with the art of self knowledge and getting along with others, should prove of value as a hand book for priests and teachers, and as a text for advanced students. Written by a psychologist, the book is based on Christian philosophy and Christian morals. In his preface the author states:

This book deals with the difficulties man encounters in life insofar as these difficulties have their origin in human personality; it aims at showing that much more of the difficulties and troubles man has to wrestle with spring from his own personality, or even are of his own doing, than is generally believed. It deals with the many reasons why a man may feel dissatisfied with himself and may desire to become different. And it endeavors to show that this desire is not at all hopeless, that man has many more chances of changing and of making himself change than common opinion will concede.

The following paragraphs from the last chapter in *Self Improvement* will serve as further introduction to this work that should enjoy a wide and profitable circulation:

A man who sincerely wants to improve and to get rid of certain habits will indeed profit more by discovering himself the reasons of his undesirable qualities than by being told exactly what these reasons are. The analyses given in the foregoing chapters ought to enable everyone to find out exactly what is the matter with him.

If he conscientiously applies the methods used and the ideas explained here to his personal difficulties, he is sure to get at the bottom of things and to discover not only the reason why these things exist, but also the method of dealing with them.

The first and main intention of the writer is, to make people see themselves as they are and to show them that and how they may become different. Much would be gained already, if people came to recognize that many of their difficulties are of their own making, and if they would cease accusing others. A more severe view of our own nature and a more lenient one of the nature of our neighbors would doubtless contribute to make life run more smoothly. This leniency towards others is quite compatible with the strictest ideas of truth and right; leniency towards others is not permitted to degenerate into a washed out kind of "liberalism," which indeed is but a more pleasant name for an utterly immoral indifferentism.

This, then, is the second and accessory aim this book is pursuing. It wants to make clear that a happy life, that getting along with one's neighbors, doing good work, making progress in perfection, attaining a higher level of religious state, depend very much on our recognizing the basic truths about man and reality. It has been remarked in the preface to this book that one need not be a philosopher for becoming better. But being a philosopher in the strict sense of the term and having a philosophy are two rather different things. Each man indeed has some philosophy of his own, whether he is conscious of it or not; and he lives according to this philosophy or "world view." It is one of man's foremost duties to find out about his basic ideas on himself and on the world in general, and to correct these ideas according to the invariable and inviolable standards of truth.

But the truth about man is that he holds a very ambiguous position within reality. He has been "crowned with honor and glory and set over the works of Thy hands"; but this crown has been given to him and he did not put it on his head himself; the works over which man is set, are not his own works. There are eternal laws ruling over the universe and over man, too, who is but one element within this universe. Recognizing these laws is not yet humility, but it may be the first step towards this virtue; nor is a full consciousness of these laws equivalent to true piety, but it may be a beginning. "Piety," it is written, "is good for everything."

Correspondence Course for Catechists. The Adaptive Way. Lessons I-XII. New York: The Confraternity of Christian Doctrine, 1939. Yonkers, New York: Terrace City Printing Company, 142 Voss Avenue. Price 15c.

Sister Mary Rosalia of the Mission Helpers of Towson,

Maryland, is the author of this course, prepared at the request of Father Middleton, archdiocesan director of the Confraternity in New York City. The course consists of twelve lessons for catechists, a temporary substitute, as the author states, to use where more complete training for Confraternity teachers is unavailable. Each lesson consists of explanatory content, topics for discussion and references. The material can be used as the basis for a series of twelve or more lessons in preparation of lay catechists. The following are the titles of the lessons: The Adaptive Way; Conditioning the Child; The Catechist; The Religion Center; Equipment; Prayer and Prayers; The Religion Period for Primary Grades; Intermediate and Upper Grades; Religion Period for High School; Picture and Story; Chart Work; Pupil Participation.

Proceedings of the National Catechetical Congress of the Confraternity of Christian Doctrine, Hartford, Conn., October 1, 2, 3, 4, 1938. Paterson, N. J.: St. Anthony Guild Press, 1939. Pp. xiii+462. Price \$1.50 plus postage.

Libraries cannot afford to be without this volume, and individuals will find in its pages the spirit and development of the Confraternity in this country up to the fall of 1938.

Into a Man's World. Talks with Business Girls. By Mary E. McGill. Huntington, Indiana: Our Sunday Visitor Press, 1938. Pp. 137. Price \$1.00 (cloth); 50c (paper).

The author of this text is Woman's Interest and Literary Editor of *Our Sunday Visitor*. The late Father Fulgence Meyer, O.F.M., wrote the introduction for this very practical volume. The following, some of the chapter headings, indicate the content of Miss McGill's book: Accepting Corrections Gracefully—Frank Acknowledgment of Mistakes; Teamwork—Getting Employer's Viewpoint—Also Viewpoint of Others; Learning to Hold the Tongue—No Gossip; Jealousy and Envy Are Often the Efficient Girl's Toll to Success; Is It Wise for a Business Girl to Accept Rides, Lunches, and so on?; Tact Essential in Business; Have a

Kind Heart—Be Sympathetic; Keep Down Antagonism; Watch Your Summer Steps; Sincere Praise, Generously Spoken, Will Make You and the One You Commend Happy; What You Read Will Help You or Defeat You; I Pledge My Love and Prayers.

The Modern Social and Economic Order. A Symposium Specially Written for *Our Sunday Visitor*. Huntington, Indiana: Our Sunday Visitor Press, 1939. Pp. 372. Price \$1.50 (cloth); \$1.00 (paper).

Published for the purpose of giving practical assistance to the 'Crusade for Democracy,' this volume is the work of nineteen authors, each outstanding in his particular field. Among the contributors are: Msgr. Sheen, Msgr. Ryan, Msgr. Haas, Father Gillis, Father Parsons, Father Husslein, Father McGowan, Father Coughlin, Father Cronin and others. Each chapter is furnished with questions for discussion and an introductory note. The Appendix of the text supplies a true-false quiz on the content of the volume. The text has the following chapter headings: I. God and the Government; II. Democracy and Its Counterfeits; III. The Genesis and Present-Day Methods of Communism; IV. False Attitudes Towards Communism; V. Communism and the American Trade Union Movement; VI. Communism; VII. Fascism and Nazism in Relation to Catholicism; VIII. Papal Economic Encyclicals; IX. An Objective Approach to Labor Relations; X. The Why and Whither of Labor Unions; XI. The American Federation of Labor; XII. The CIO Viewpoint; XIII. Capital and Labor Partnership; XIV. The System of Vocational Groups; XV. A Living Wage; XVI. Cooperative Enterprise; XVII. The Farmer's Problems; XVIII. The Social Problem of Money; XIX. Social Justice: How Attain It?

Religion in a Changing World. Christianity and Modern Thought. By Rev. John A. O'Brien. Huntington, Indiana: Our Sunday Visitor Press, 1939. Pp. 291. Price \$1.50 (cloth); \$1.00 (paper).

Part One of this volume, "Religion and Science," interprets the bearing of modern science upon the Christian faith. Part Two, "Religion and War," discusses the various measures which the Church has urged for the stabilization of world peace. Part Three, "Religion and Society," describes the efforts of the Church to translate morality into contemporary social life. Each chapter is accompanied with questions for discussion and references for further reading.

Catholics and Scholarship. A Symposium on the Development of Scholars. Edited by John A. O'Brien. Huntington, Indiana: Our Sunday Visitor Press, 1939. Pp. 256. Price \$2.50.

The sub-title of this volume explains its purpose, that is both practical and constructive. Part one presents an open forum on the present situation. Part two gives the views of research workers on the most effective methods of developing natural scientists. All the contributors speak from experience, as all have won distinction in the field of scientific research. Part three treats of eminence in the social sciences, and presents the views of two of the outstanding Catholic social scientists as to the means of achieving eminence in this field. Part four presents the views of outstanding educators on the most important constructive measures for the training of eminent scholars. Part five shows the prospect for Catholic literature as envisaged by three prolific Catholic writers. This symposium should be of interest to all Catholic educators and particularly to those who would like to take part in the development of a greater number of scholars of eminence for the Church in America.

Religion Teaching and Practice. By Rudolph G. Bandas. New York: Joseph F. Wagner, 1939. Pp. vii+232. Price \$1.50.

This is a "second, revised and augmented" edition of a work of Father Bandas' first published in 1935, a valuable text for all those engaged in the teaching of Religion and particularly for those working with public school children.

The Mantle of Mercy. A Biography of St. Vincent de Paul. By Leo Weismantel. Translated by Albert Paul Schimberg. Milwaukee: The Bruce Publishing Company, 1939. Pp. x+242. Price \$2.00.

This is a most pleasing biography of a saint of Christian charity whose ideals of social service were several hundred years ahead of the period in which he lived. It's the life story, well told, of a beautiful personality and a very practical man whose great desire was to help God's children everywhere.

Self-Knowledge and Self-Discipline. By B. W. Maturin. Paterson, N. J.: St. Anthony Guild Press, 1939. Pp. 301. Price \$1.50 plus postage.

Readers will be interested to hear that Father Maturin's well known volume is once more available.

Telling Facts. Concerning Communism. This new magazine is published monthly at 128 East Tenth Street, Saint Paul, Minnesota, at a subscription price of fifty cents per year. Members of the editorial board are: Edward A. Harrigan, Mrs. W. D. Villars, Rev. Louis A. Gales and Charles R. Butler. The publishers will be pleased to send sample copies to all those requesting the same.

BOOKS RECEIVED

Allers, Rudolf. *Self Improvement.* New York: Benziger Brothers, 1939. Pp. ix+255. Price \$2.50 net.

Bandas, Rudolph G. *Religion Teaching and Practice.* Second Edition, Revised and Augmented. New York: Joseph F. Wagner, Inc., 1939. Pp. vii+232. List price \$1.50.

Claudia Carlen, Sister M., I.H.M. *A Guide to the Encyclicals of the Roman Pontiffs From Leo XIII to the Present Day (1878-1937).* New York: The H. W. Wilson Company, 1939. Pp. 247. Price \$2.00.

Correspondence Course for Catechists. The Adaptive Way. Lesson I-XII. New York: The Confraternity of Christian Doctrine, 1939. Yonkers, New York: Terrace City Printing Company, 142 Voss Avenue. Price 15c.

McGill, Mary E. *Into a Man's World*. Talks with Business Girls. Huntington, Indiana, 1938. Pp. 137. Price \$1.00 (cloth); 50c (paper).

O'Brien, John A. *Catholics and Scholarship*. A Symposium on the Development of Scholars. Huntington, Indiana: Our Sunday Visitor Press, 1939. Pp. 256. Price \$2.50.

O'Brien, Rev. John A. *Religion in a Changing World*. Christianity and Modern Thought. Huntington, Indiana: Our Sunday Visitor Press, 1939. Pp. 291. Price (cloth bound) \$1.50; (paper binding) \$1.00.

Proceedings of the National Catechetical Congress of the Fraternity of Christian Doctrine, Hartford, Conn., October 1, 2, 3, 4, 1938. Paterson, New Jersey: St. Anthony Guild Press, 1939. Pp. xiii+462. Price \$1.50 plus postage.

The Modern Social and Economic Order. A Symposium Specially Written for *Our Sunday Visitor*. Huntington, Indiana: Our Sunday Visitor Press, 1939. Pp. 372. Price \$1.50 (cloth); \$1.00 (paper).

Weismantel, Leo. *The Mantle of Mercy*. Translated by Albert Paul Schimberg. Milwaukee: The Bruce Publishing Company, 1939. Pp. x+242. Price \$2.00.

Woellwarth, Mary Elise. *Mother Read Us A Poem*. Illustrator Oscar W. Rabensteiner, Jr. St. Louis, Mo.: The Queen's Work, 1938. Pp. 47. Price \$1.50.

PAMPHLETS

Hinkel, John V. *The Communistic Network*. New York: The America Press, 1939. Pp. 16. Price 10c.

O'Brien, Isidore, O.F.M. *Let Us Look At Life*. "Thy Will Be Done"; Peace on Earth; The Soul of a Priest. Paterson, N. J.: St. Anthony's Guild, 1938. Pp. 46. Price 10c plus postage.

O'Brien, Fr. Isidore, O.F.M. *The Light of the Cross*. Christ Our Model; The Art of Prayer; Greater Love. Paterson, N. J.: St. Anthony's Guild, 1938. Pp. 46. Price 10c plus postage.

O Saving Victim. An Hour of Adoration Compiled from Scriptural and Liturgical Sources. Collegeville, Minnesota: The Liturgical Press, 1938. Pp. 31. Price 10c each, liberal discount in lots.

Telling Facts Concerning Communism. Published once a month. St. Paul, Minnesota: Facts Publishing Co., 128 E. Tenth Street. Subscription price 50c per year.

The Way of the Cross. Adapted from an Old Latin Compilation of Liturgical and Biblical Texts. Third Revised Edition. Collegeville, Minnesota: The Liturgical Press, 1938. Pp. 20. Price 5c each, discount in lots.

Young, The Rev. Francis C. *My Stations of the Cross*. Revised for both private and congregational devotions. Chicago: John Maher Printing Co., 2001 S. Calumet Ave., 1939. Pp. 47. Price 10c.

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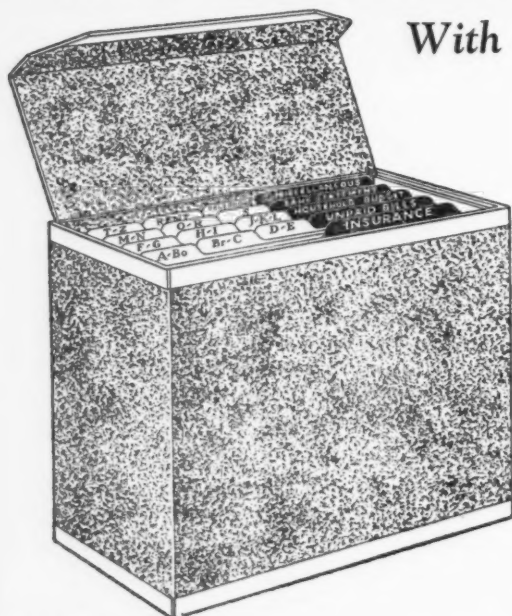
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